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*DR. BONNEY'S SERMONS :—II.**

So much has lately been written in connection with the 'higher criticism' as to make it unnecessary or inexpedient to enlarge upon Dr. Bonney's views of the question of revelation and inspiration. Suffice it to say that he may be claimed as an adherent of that view which has never been better put than it was by Frederic Myers, namely, that the Bible is not revelation itself, but the record of revelation. The function of revelation, he says, "is to tell us of that which we cannot discover for ourselves—to tell us of a Father in heaven, and how we children can best draw nigh unto Him." In matters of ordinary knowledge we are to expect no more of inspired writers "than we should do of other writers and witnesses, namely, that they should take reasonable care in ascertaining facts, and be thoroughly honest in recording them. We expect to find them using the language and expressing the opinions as to scientific phenomena which were current among the men of their age. We do not expect them to know the geography of lands which they had never seen; to test, by appliances yet undiscovered, the traditional history of their epoch; or to anticipate the researches in physical and natural science for thousands of years to come."

"Is it reasonable," Dr. Bonney asks, "to expect that the Omniscient Spirit of God should so completely dominate all the mental faculties of a man, that he who, a few minutes before, was a comparatively ignorant person—perchance *a herdman and a gatherer of sycamore fruit*—perhaps not even very well versed

* 1. *Sermons on some Questions of the Day.* By T. G. Bonney, F.R.S. London : George Bell and Sons, 1878.

2. *Old Truths in Modern Lights.* By T. G. Bonney, D.Sc., LL.D., F.R.S., F.S.A., F.G.S., Fellow of St. John's College, Cambridge. London : Percival and Co., 1891.

3. *Christian Doctrines and Modern Thought.* By T. G. Bonney, D.Sc., etc. London : Longmans, Green, and Co., 1892,

in the history of his own country, and certainly without any scientific training, should suddenly be enabled to give a perfectly accurate account of the events of former days, and to anticipate the discoveries which would be made centuries after his death? Doubtless, it *could* so be; but would this be in analogy with the economy of force, which is so marked in all the operations of God? Beyond certain limits, historical or scientific accuracy is unimportant compared with the subject of the message. Such accuracy indeed, in many cases for centuries to come, would have been more likely to hinder rather than to advance its reception."

Here is Dr. Bonney's description of the "favourite style of modern criticism."

"Magnifying minute discrepancies, at one moment arguing from the silence of an independent author, at another from his mention of an event; while all the time coincidences are indicated as proofs of copying, and all inconvenient statements are quietly put out of court."

Could anything hit off the destructive German style better?

In the region of Christian doctrines some idea has already been given of how Dr. Bonney deals with those of original sin and prayer. Certain other difficulties are also treated, and well treated in the two first mentioned volumes. But, he says, another aspect of the difficulties of evolution still calls for consideration.

"Supposing we are convinced, not only that a revelation is possible, but also that one has been made in the person of Christ—supposing, in a word, we believe the Scriptures of the New Testament, can we also accept the theological dogmas on which the various branches of the Catholic Church are generally agreed? In the doctrinal statements of the New Testament there is usually no attempt at elaborate definition or minute precision, but during the controversies which disturbed the earlier centuries of Christianity these statements were subjected to deductive treatment, and the results were sanctioned by authority. How far, then, has this dogmatic theology, a system which has been the outcome of some centuries of speculation and conflict, been affected by the increase in our knowledge and the changes in our methods of thought?"

To these questions his second series of Boyle lectures is an attempt to supply an answer. It is not possible now to do more than merely name the doctrines which he thus treats, with the barest indication, by brief quotation, of the way in which he deals with some of them. The lectures are on The Logos, "the thought of God in its expression to us;" The Holy Spirit, "the work of quickening, of vivifying, of infusing a new energy or counteracting the natural tendency to dissipation—pardon the inadequacy of the term—that is the work of the Holy Spirit;" The Holy Trinity, "not three individuals, but three eternal aspects (ὑποστάσεις) of the Divine, facing

inward upon each other, as well as outward on the world;". The Incarnation, "the crown and completion of the glorious work: the accomplished theophany: the perfect synthesis of the finite and the Infinite, in which the long series of types and analogues was realized, wherein the *earnest expectation of the creature* received that answer by which alone it could be satisfied;" The Atonement, "by the sacrifice made in the person of man—why and wherefore I do not venture to inquire—man's endeavours are accepted as if they had been perfected.........Love and justice unite in heaven as they are united on earth; as they were brought into perfect harmony in the Person of Jesus Christ;" The Resurrection; The Sacraments; The Church.

In one place in the third volume Dr. Bonney says that between Christian doctrine and dogma "no hard and fast line can be drawn, since the dogmas of Councils depend for their validity upon the doctrines of inspired teachers." No doubt this is true historically. But in practice do we not usually understand by dogmatism, at least when used popularly and in a bad sense, the enforcement, be it by the stake or by exclusion from Church membership, of a matter of Christian opinion as distinguished from Christian fact, of the opinion involved in the *Filioque* clause, for instance, as distinguished from the fact that Christ died for men? Indeed in this remark Dr. Bonney seems to have gone back from an earlier position, for in his first volume he says that though it is difficult to draw such a hard and fast line, the broad distinction is similar to that sketched for us on good authority. (*διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.*) And in his second volume he writes of "inferences more or less elaborately constructed from the words and deeds of the historical Christ," adding that "from the conclusions of Councils, and sometimes from the efforts of individual thinkers, has originated Christian dogma as distinguished from Christian doctrine."

But apart from this uncertainty as to the name, as to the thing itself, call it dogmatism or what we will, Dr. Bonney speaks with no uncertain voice. He goes to the root of the matter when he bids us remember that "words are only symbols to express ideas and to facilitate processes of reasoning, and that these abstractions cannot be invested with concrete properties. When we find this done and difficulties conjured up by the metaphysician's art, we must remember that they are only cloud phantoms, no more really alive than a decimal fraction or an elliptic integral."

Again:—"The attempt to explain mysteries, to render concrete

the abstract, has always been one of the most fruitful sources of evil to the Christian Church."

He bids the clergy beware "of the arrogance of a theology which claims that all things have been revealed to it. . . . . . . Be careful in distinguishing between the accidents and essence of what you teach, between the husk and kernel of your fruit. Above all be careful in dogmatizing on points where you are without knowledge, or in making up for the weakness of your arguments by the strength of your language."

Preaching from St. Paul's words, *Whether there be knowledge, it shall vanish away. For we know in part. . . . . . But when that which is perfect is come, then that which is in part shall be done away*, he says that they rebuke

"that spirit of presumptuous dogmatism which has at almost all times been the bane of almost all churches: that spirit which seems altogether to forget that man can but know in part, which claims to have fathomed mysteries the most profound, and to be able to explain, as if they were the most simple matters of daily life, the relations of Him whose ways are past finding out. One reads in the past the deliverances of such men, one listens aghast to them in the present, while they glibly talk of creation, redemption, atonement, predestination, election, and the like, and denounce, often with the utmost vehemence and bitterness, those who cannot accept the dogmas which they propound, dogmas which generally rest either upon metaphysical speculations or upon fragments of Scripture, whose meaning is often assumed and whose context forgotten."

A scientific education, he says, developes a habit of mind which is sceptical in the better sense of the word. Men trained by it "are slow to admit a finality in any expression of truth. To them a creed or a decree of a Council represents no more than the nearest approximation to the expression of a thought which could be made by the best qualified judges at that epoch." One of the causes, he says, of the present-day strength of Agnosticism is that it is the result of a right and honest protest against that misuse of theology which, for want of a better name, may be called ecclesiasticism; against such a dictum as this, 'Let us maintain before we have proved'; or this, 'Religious error is, of itself, of an immoral nature'.

To the root of this parasitic growth of ecclesiasticism which has well-nigh smothered Christianity in the past, "science will apply the axe." Christianity "has been almost concealed beneath a superstructure of sacerdotalism: this fabric science will shatter. Vain pretensions of ignorant upstarts in priestly garb, to lord it over their better-instructed fellows; vain attempts to deter by anathemas from

any honest search for truth, fruitless efforts to petrify in an elaborate system of dogma the living spirit of Christ's teaching, to stem the tide of increasing knowledge and growing thought: these science will destroy."

Dr. Bonney is himself an instance of the effect of a scientific training.

"Speaking for myself, I have been led by science to abandon some of the notions which I was taught when a child; to alienate myself from, and oppose, a party in our Church towards which, as a young man, I had a strong leaning; but this mental change has added a fresh consecration to the earth, to the study of nature, and to the whole work of life, by showing that all comes from God, and all can lead to God."

Indeed something of a spirit of prophecy may be claimed for him, for the following words, written in 1878, are even truer now than when they were written.

"To myself a great part of the teaching and ceremonial which distinguishes the 'Church revival' of our epoch seems (as I should have thought it would have done to any student of ecclesiastical history), either Roman Catholicism in its embryonic stage, or sentimentality, which is too often debilitating and hurtful. Doubtless good has been done by this revival; doubtless among its leaders there are men whose names can never be mentioned without veneration for their labours and self-abnegation; but still I cannot help fearing that we have now seen most of the good of the movement, and are only beginning to perceive the harm. . . . . Is it then a healthy sympton that we hear so much about the Church, and so little comparatively about Christ? With many He seems to be becoming but as the Bambino to the Madonna. Men seem to be prouder of being Churchmen than of being Christians. Is it a healthy symptom that we find theories and practices contended for with such zeal, of which we can discover little trace in history till the Church had become a power in the Empire of Rome? If we must return to primitive practices, would it not have been well to endeavour to go rather further back than the fifth, or the fourth, or even the third century, and to revive, not the Church of Cyril, or of Augustine, or of Gregory, but the Church of John and of Paul?"

Probably he is equally prophetic when later he writes foreseeing times of trouble and conflict in store for the now dominant party in the Church of England when, having to face the growing habit of requiring facts instead of authorities, reasons and principles instead of precedents and decrees, the habit of looking at every question from the standpoint of an unfettered inquirer, they find that those who fight in their foremost ranks have in *Lux Mundi*, by admitting the necessity of applying scientific principles to theological questions, given up the position which was the key of their defence.

The present success of the movement in question Dr. Bonney

attributes largely to the learning, the ability, and the personal holiness of some of its earliest leaders ; in part also to the attractions which it offers to sundry obvious weaknesses in human nature. "What wonder if a young man recently ordained should feel the fascination of 'high views' as to sacerdotal authority, when he is fully conscious that only a few months since no one cared much about his opinion on any question of importance! What wonder if those Christians—a rather numerous group—who are afraid, like some young children, to walk without the supporting hand of a nurse, should surrender themselves willingly to the guidance of a 'spiritual director'!"

Space forbids my going at length into the excellent Boyle lectures on the Sacraments and the Church. But room must be found for a quotation from an earlier sermon in which Dr. Bonney pregnantly sums up the notions of this school.

"By others it is thought that, by some mode of localizing the Divine Presence on earth, the sense of reverence may be deepened, and men be less forgetful of Him. The consecrated wafer in one branch of the Catholic Church, the eucharistic rite in another, with all the attendant ideas (or superstitions, as some would call them) concerning sacred vestments, mystic rites, symbolical worship, and a miracle-working priesthood, are supposed to replace the Temple and the Shechinah of the Jewish Church."

But, he says, the elaborate and histrionic functions now held in so much favour by a section of the clergy seem much more likely to foster superstition than to encourage devotion. And,

"when we find that some of these beliefs and claims for perpetual thaumaturgic powers on the part either of individuals or of an order, not only cannot be discovered in the charter and title-deeds of the Church, if we read them in a scientific though reverent spirit, but also appear to be repudiated by the writers of these documents, and can be traced back to ages long anterior to Christianity, when we find them to involve ideas and practices common to many ancient religions, to the priest of the polytheist and to the Shâman of the nature-worshipper, are we not obliged to confess that the like are excrescences on Christianity, parasitic growths of which it had better be rid?"

Not to seem one-sided, let me conclude with something that applies to the opposite end of Christian practice.

"Another thing to be avoided is the use of unreal language. In prayer we are speaking to God, surely then we should speak with sincerity. We ought not therefore to adopt phrases, simply because they are found somewhere in the Bible, which, although they had a real meaning in the mouth of an Oriental, are meaningless in our own. A prayer is no better for being thickly interlarded with scraps of Hebrew poetry. Compare the majority of modern prayers with the simple, serious

grandeur of the Liturgy, and you will best understand what I mean. Idle repetitions of thought and words are to be avoided; some prayers are crowded with recitations of the titles of the Deity, reminding us of the fulsome flatteries addressed to Eastern despots, or with mere rigmarole declamations, which, as far as they have any meaning at all, are expositions of the theological fancies of the writer or speaker. Offences of this kind are peculiarly abundant in what are called family prayers and in extempore prayers. In both I have often heard what to me sounded either empty nonsense or impertinent familiarity. The man was preaching to the Almightly, not praying to Him! Indeed the danger of babbling is the great objection to extempore public prayer, and the more I hear of it, the more satisfied I become with the sober chastened beauty of the prayers of our service-book. It seems to me that there are few emergencies to which some of them are not applicable."

There are many Churchmen, and the present writer is one of them, whose chief ground of adherence tothe Church of England lies, in spite of all the antics and materialism of one school and the tub-thumping and cant of the other, in what Dr. Bonney thus clearly expresses as to the value of its liturgical service.

C. E. G. CRAWFORD.

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*THOMAS ARNOLD, HEADMASTER OF RUGBY SCHOOL.**

II.

WE have said that in the work of the school Arnold's gifts as educator, scholar, historian, theologian, preacher, and speculative thinker, found outlet and result. Let us now think of him briefly in each of these aspects.

(1) Let us view him as an educator. Believing that the contact of soul with soul is the main source of influence, human or divine, upon man, he sought to let his whole life, as it really was, open, sound, and frank, be in touch with that of his boys. Power of this sortwas at that time fresh, for the old theories of the subjection of youth were but beginning to give way. It was a new thing for a teacher to be so approachable. Those who were oldest and fittest were treated as friends, and through them the rest were influenced. *Tom Brown's School Days* supplies what Stanley's biography fails to show us. It shows the respect and the awe with which the boys beyond the circle of his personal intimacy looked up to him. But

* The Opening Address of the Debating, Literary, and Bejan Societies, 1893.

both picture the care with which he studied character and the skill with which he awoke the better feelings, and the thoroughness of his rule over all. It was seen that at least one spot in the world was wisely ruled, for the principles which directed Rugby life might have been applied with equal success to the management of an empire. To awaken moral thoughtfulness, and out of boys to produce self-governing men, not moved by mere impulse, or custom, or dependence upon others, was his express object. Success in scholarship was not his chief object. He brought into education the throb of the great world of life, its duties and its dangers, and he brought in as the best aid for these the Word of Christ as the most powerful tonic the mind of man has yet received. Therefore, for education's own sake no less than for the sake of religion education must be religious, and hence as chief director of the boys' life he must be director of their religion too. Therefore he was their preacher taking that duty upon himself when first the office became vacant and giving every week from the school pulpit his most earnest thoughts on Scripture and on their life. The ruler performs acts or issue orders. He does not give his reasons, nor does he overtly rouse moral enthusiasm in their support. The preacher explains and appeals, but as a mere preacher he lacks weight. When the functions are united the authority of the ruler gives weight to the preacher's appeal, while the preacher's explanations turn obedience into an intelligent moral act. "It is a work of Christian faith," Arnold said, "for it is the place of Christian education to form Christian men." Yet he wrought with patience, not expecting the result to be attained in a day, not indeed expecting to see the fully matured characters while the boys remained in school. "For Christian boys I can scarcely hope to make. I mean from their naturally imperfect state of mind they are not susceptible of Christian principles in their full development upon their practice; and I suspect a low standard of morals in many respects must be tolerated among them as it was, on a larger scale, in what I consider the boyhood of the human race." "The school, like all constituted societies, is a temple of God, and it, not the buildings but the society, is defiled by the presence of evil hearts in any of its members." "The management of a school is a cure of souls." He so taught that men felt teaching to be a great profession, worthy of preparation, of position, and of pay. It is not too much to say that the great increase of consideration which all teachers under the status of the university professor have in recent years acquired, and

with that of course the increase of emolument, is largely due to the increased breadth and height of Arnold's views.

(2) Let us look at Arnold as a scholar. The field on which his thoughts met those of his students was the classical. The tools of education were fewer in these days than now. The great medium of thought is language, therefore the languages that are the most perfect instruments of thought—those of Greece and Rome—are the best tools of education. Of Arnold's purely classical scholarship not much need be said. He had enough for distinction himself and enough to lead others to distinction at the time. But I do not suppose it went beyond what was then common. His Thucydides is the only record of it I have had opportunity of knowing. In the preface to this work he disclaims the object of bringing out the meaning more exactly than before, except so far as the text has been improved by increased manuscript authority. That work has its chief value and interest in its author's geographical research, his historical insight, and his political enthusiasm. The heads of his preface to it manifest his interests and his aims. These are (i) the MSS., of which he has examined some but which he complains are not yet all accessible; (ii) the language itself, in the knowledge of which we are now at the stage when little more can be learned without the knowledge of Sanscrit and the other sister tongues; (iii) the history of Greek peoples back to the earliest stages, in which he feels the increased need for the application of historical criticism; (iv) the political and social questions, such as the connection between race and rights and what constituted citizenship, full and partial. The study of words comes first, but words are only of interest for the sake of the things behind them. Mere scholarship is good, essential as a foundation, but its value lies to him in its connection with what is real and practical.

(3) Consider him as a historian. Here his strength lies in his firm conception of all history as being the record of the common life of societies which Christ is guiding through imperfect steps to a perfect form. Gibbon saw the unity of history. His power of gathering into a sentence the substance of a period or of an individual life, and then setting it in its place among the other forces of the age, led him so far. Like him Arnold saw that history from first to last is one story, but he saw also that the story has a hero and also a plot. In his conception there is a hand which unites all the forces of the world and an object which it makes them work for. Milman saw how the currents of secular history affect the Church's most

special views and efforts. Arnold realized this, but felt also the subtler forces of the sympathetic and the personal and the devotional, the want of which is Milman's chief defect.

Arnold has much of Stanley's power to call up the actual scenes of the past, but with too much love of truth to sacrifice the meaning of the picture to its picturesqueness, and with a deeper conviction that "there are political truths no less than moral taught by history." The third volume of his Roman History alone reaches the connected and detailed story. Read the whole work if you can, and specially read that volume though it was published only after his death. But remember that his anxiety was to get on to the period of change when, as with yourselves now, the new influence from above was mingling with the old classical life. So also in starting his Modern History course at Oxford, of which only the first lectures were delivered, his desire was to take up another age of amalgamating influences, the neglected period when there was a Christianized secular life out of which all the new movements of the Reformation period sprang, and to trace these influences out.

(4) Turning to his views of theology, we see that the evangelical framework of his early training, and his personal earnestness were subjected to new influences. He held that religious doctrine exists for practical ends, not to be a mere system of thought upon religious subjects. "Scripture is not a revelation of doctrine in essence, but for a practical purpose." He felt also that, while all truth is important, all religious truth is not equally essential, that those points in which all Christians agreed as to the plain meaning of Scripture are doubtless to be held as necessary, but that where such agreement is not found, the truth in question cannot be of the first importance. Yet the foundation of authority lies not in the Christian people, that is, in the Church, but in the Scriptures, and their meaning will be best discovered when each scripture is read in the light of its own time with the fullest human knowledge, without any suspicion of such aid or of the trustworthinesss of ordinary faculties, provided of course that the student be in sympathy with the high practical ends for which Scripture is given. He takes the Scripture story to be a series of samples of the common life of the time, of its facts and feelings so selected as to give distinct religious impressions. The object of Scripture is not to prescribe ceremonies of worship or forms of government, but to awaken and guide thought on the deep subjects of life which may take its own shape according to circumstances. It is therefore adaptable to

other lands and other times. This conception is different from that of Newman, who seems to take the condition of things in the Church about 300 A.D. as the pattern which all succeeding ages should attempt to reproduce. Of all efforts after improvement by the restoration of the forms of a great past Arnold said, "You may restore the institutions but the spirit is dead and will not live." He held that Scripture being made up of many documents the rejection of one of them in no way affects the rest, nor does their value depend on their having been correctly ascribed to the writers whose names they have come to bear. Nor does their religious worth depend on their correct statement of matters of physical science or even of details of history. He has no theory of their inspiration. "The inspiration of Scripture in matters of physical science was once insisted on as strongly as it is now maintained with regard to matters of history. Now it may be correct to deny their inspiration in the one and not in the other, but I think it hard to ascribe the one opinion to anything morally faulty more than the other." "The value of prophecy lies not so much in foretelling isolated events as in laying down principles of which any sample is a fulfilment. Being principles they are stated with reference to an ideal, and History, that is actual samples, is never ideal." "Hence prophecy may be largely unfulfilled except in Christ, who, though historical, "is the ideal too, and who therefore fulfils all prophecy," but, he adds, "there are instances of minute agreement between prophecy and its fulfilment, such as the incidents connected with the Saviour's death, of a kind that many appreciate keenly, and therefore they are there." These principles of interpretation of Scripture have had a long fight for acknowledgment, but they underlie the most living and fruitful study of Scripture which we now possess. Yet it was no wonder that the statement of them by a responsible theologian in the year 1833 caused a storm, or that, when taken in connection with his views on Church and State and his uncommon sympathy with the masses, they led to his being attacked in country newspapers and Oxford articles, so that parents hesitated to send their sons to his school, and that the Archbishop of Canterbury refused permission for him to preach at Lambeth. He considered that a plain commentary on Scripture was much required, and but for his conviction "that the time was not ripe for it," he would have undertaken it in precedence of his Roman History, and if he had been spared it was to be his next task.

(5) As a preacher, Arnold's six volumes of sermons, all published

when at Rugby, and all, except the first, dating from that period, are at first disappointing, but that is not more than saying they are Anglican. The truth is, that the ordinary Anglican sermon proceeds upon a different theory from the Scottish. There is a passage in which Mr. Gladstone describes the ideal to whose attainment so much of the intellect of Scotland has been applied. "The sermon is delivered with the living habitual intention and determination to act upon the mind of the hearer and to carry him along with the movement of the preacher's mind. Many an English clergyman will think that if he has embodied in his sermon a piece of good divinity the deed is done, the end of preaching is attained, but the business of a sermon is to move as well as teach." "There is a tradition and almost universal idea of preaching as a kind of spirituality wrestling with a congregation, and the better professors of the art entered into it as athletes." Judged by such a standard Arnold's addresses fall short. They are not constructed with sermonic art, yet they are the plain and pointed talk of an earnest and able man upon that class of subjects which he feels to lie at the heart of his work. None of them but contains a moral or historical principle distinctly stated in the language, as he says, of common life, but ennobled and strengthened by considerations found only in the Gospel. The clearness of the practised teacher is always present, and the object is always practical. There is much about sin, its abominableness, and the interminable results of it, about the personal Christ, about conversion, and about prayer. "The preaching of the Gospel in the full sense of the word is the highest function of the preacher, but much else is needed as is found in the Old Testament." But as we read these volumes we feel we want the living speaker whose weighty presence made the words what they were. The wonder is that Arnold with his liking for preaching, shown at Laleham as well as in the school, and with the sense of the additional power which it gave him with his boys, had no greater conviction of its place as the great weapon of the Church's influence on men at large. With him, as with the High Church party, reorganization of the imperfect society through which truth works was his panacea rather than the truth itself, which, as he said, was given in Scripture perfectly for practical purposes.

(6) We now reach his politico-ecclesiastical speculations. The final form of these he purposed to embody in his latest and maturest work when he should have finished his Roman History and his commentary on the New Testament. He desired to do for the modern

Christian nation what Aristotle did in his Politics for the simpler facts of the ancient State. There are certain great questions which every age has to settle for itself anew. These concern the world of the present and the world of the future, the secular and the religious, the field of intellect and the field of faith. His theory of each of these each thinker may settle for himself without interference from another. But when such theories are to be carried into action they take shape on the one side in the great institution for the visible and present objects of this world which we name the State, and on the other in an institution for the purposes of religion, which, when the religion is Christian, is known as the Church. So long as men's ideas on these two subjects remain unexpressed there may be difficulty in reconciling them, but the difficulty remains a merely intellectual one. But when they are embodied in the action of these two great societies, the question then arises of Church and State, which, as students of history know, has been the source of endless debate and war, especially in times of change when some new method of adjustment is doing battle with the old. The question is not one which concerns those States alone that have relation to the Christian religion, but arises in dealing with any religion which takes shape in institutions that unite men for religious acts of any kind. The State may keep apart from the religious society, tolerating but not favouring any as it does here in India. It may be opposed to the religious society as happened when the Roman Emperors persecuted the early Church and the Muhammadans presented the alternative of conversion or death. Either may be supreme over the other —the Church over the nations according to the mediæval Roman theory, or the State over the Church as some are inclined to allow; or they may be in friendly alliance with each other, each keeping to its separate sphere, which is our old Scottish theory. Arnold's solution is that the two should be one. The end of the Church is to make men moral. In righteousness lies salvation. The State as a supreme authority dare not have a lower end. Both working for the same end in the same field, Church and State should be one. Therefore the supreme authority must be one, and this in England is Parliament. Hence, so as to be fit for all its work, Parliament must be Christian. Protestant dissenters should be included in the Church, so also should Roman Catholics, and both are fit to sit as rulers of the Christian State and of the Church in one; but Jews and Unitarians who cannot worship Christ have no right to admission. They are unfit for this duty. The Church's bond of union is not

identity of doctrine but the object of making its own members and all men morally perfect. Christ and moral perfection are equivalent terms, therefore all who give Christ his place are eligible as members. Much as the bold and devout spirit of this theory compels admiration, it has found but small acceptance. It seems best described as a manful attempt to fit a consistent theory upon the anomalous facts connected with Church and State in England. There is no difficulty in imagining how the two great institutions may work for the same ultimate end upon persons who are either partially or wholly the same, each by the means most appropriate to itself; but it is difficult to see how the exclusion of the non-Christian man from all civil privileges if he happened to reside within a Christian State is either necessary or in accordance with the generosity of the religious spirit. In a perfect state of things Arnold's theory might work as well as any. Given a person at the head of affairs in whom the spirit of the Church and of secular rule both reside, as in himself at Rugby, and there can be thorough union. But the discordant elements of unbelievers and misbelievers cannot now without injustice be eliminated from the State and its rights after the fashion in which he expelled boys from the limited circle of Rugby when he found they did no good there. Some conclude that Church and State must be ruled on the best lines that will apply to each separately, until the person is found by whom all kinds of power can be fully and harmoniously exercised together.

To understand Arnold's relations to the great movement then rising out of that fellowship of young men to which he had himself belonged at Oriel, we must glance at his views on the priesthood and on the reformation of the Church. In every religion necessity has been found for a class of its followers being constituted for the charge of its special interests. The danger has always been to hand over to these alone the whole religious interests of the body, to make religion their business and not the business of the whole, or to regard them as the only channel through which connections can be established between the ordinary man and God unseen. The leaders of the Oxford movement had high views of the Church's place and gave a high place to the Christian priesthood as the exclusive channels of its divine aid. With their high views of the Church's place and power Arnold had full sympathy, but the Church to him was not the clergy but the whole body. Its true power over men lay in the spirit of holiness and brotherhood pervading all its members, and the separation of the clergy from the rest he held to be

the ruin of the corporate feeling. Newman destroyed the real power of the whole society by confining it to the clergy officially ordained. Arnold traced this tendency in the modern world to the imperfect Christianization of the northern nations. "The clergy for power's sake made themselves identical with the Church, and the laity for their own vices' sake gladly adopted this language that so they might regard Christ's stricter commands as addressed to the clergy only and not to themselves." Hence came the separation between the Church, where the clergy were left to rule, and the State, where their special power was disowned, an idea foreign to the mediæval religious mind which first took distinct shape in the rearrangements caused by the Reformation. For the Church's restoration with a view to her fuller influence upon the world his desire was as ardent as was ever that of John Henry Newman himself, but he did not look for it in Newman's way. "All these institutions, practices, names of its officers, style of its language belong to the primitive Church, let us restore them all. That is absolutely impossible. The very past will not live again. If those who lament their loss unbury the dead, it will not be the living friend they restore, but the lifeless corpse." To say nothing of the fact that the age they seek to revive is not the most primitive, for they have chosen one that succeeded it, there is no age of which the arrangements can be taken as binding upon all. "The Church is not a revelation concerning the unchangeable God, but an institution to enable changeable men to apprehend the unchangeable. Its means are changeable, because the same treatment cannot suit various diseases, climates, constitutional pecularities, and external influences." Of outward arrangements which would give freer scope to the Church's corporate feeling he suggests more bishops, councils to which the laity shall be admitted, the restoration of deacons as something between the layman and the cleric, "for deacons as originally appointed exhibited the peculiar character of Christianity, sanctifying the business of this world by doing everything in the name of the Lord Jesus." Also the restoration of discipline, but not exercised by the hands of the clergy alone, a deeper realization of the worth of baptism as the admission to the Christian society, and along with this a jealousy of all societies that tend to interfere with undivided devotion to the Christian body, "and above all things to be absolutely and at all times without a human priesthood, without the folly of a man forgiving men, of a man offering atonement for the faults of men," "which offers the observance

of rights and ceremonies where knowledge and love are no longer looked on as the perfection of a Christian but ignorance and blind obedience." Men will *point to the traces which this* statement shows of the passion of the partisan, but with his deep sympathy with the high objects of the Oxford movement, his intimacy with its initial impulses, his clear grasp of its tendencies, his critical judgment of its methods, and the influence like Newman's own of the earnest man upon other minds, one regrets that he was not spared to be a living power in Oxford. With his grasp of Scripture, his combination of the speculative and the practical, his familiarity with Oxford life, the hold that he had over his old pupils, and the recognition of his wide public aims, which were at last beginning to be understood, he might have done service to all parties there. He had the same joyful anticipation of what he might there do with which he had faced his Rugby work. "Mr. Newman's system is now (1838-40) at the flood, daily making converts, daily drawing many who neither love it nor understand it. A strong profession of an opposite system must expect at the present moment to meet with no favour nor have any hope of turning the tide which will flow for its appointed time, and its ebb does not seem near at hand." "I believe Newman to be in most serious error. His system is so destructive of Christ's Church that I earnestly pray and would labour to the utmost of my endeavour for its overthrow."

Six years before his death and the culmination of the Oxford movement, Christie, one of Newman's friends, writes to him expressing his pleasure that Arnold was not appointed professor of Divinity "because he would have made friends and would have become a centre." Even though separate from Oxford life, his influence on it was great. Dean Church, in summing up the results of the movement, says its defeat gave the place of power and promise to the new liberal party, which was what it was through Arnold's influence, so that looking at the influence he has had on men's thoughts in these last fifty years, notwithstanding his engrossing occupation and his early death, we may well wish the power of his personal presence had been felt at Oxford when the movement was taking shape that has altered the English Church. He was the only one I know who could have brought forces into the field at all adequate to the occasion, and if he failed to communicate to the Oxford of the day some considerations which I think Newman's movement would have been better of, he might at least have united and ennobled the section of the party of progress known as the broad school, which in spite of

its degeneracy in moral fervour and grasp of truth, still shelters itself behind Arnold's name. But it happened otherwise. Providence settles what we shall not do as well as what we shall, and it settled that Arnold should be known only as the teacher and the possession of Rugby school. Beyond that his influence has been either personal to every individual or indirect through his letters and his works. He founded no party, he felt himself while he lived isolated from all parties, and this was not altogether because he lived at Rugby but because he stood in some respects above all the parties of his time.

To-day I close, so far as public speech is concerned, what has been to me both here and elsewhere in India a visit of deep interest, full of light and impulse. The ordinary working of your societies is perhaps the only department of your educational life of which I have seen nothing, but I have seen the men who compose these and have talked over in your company some few of the subjects that are talked of there. You know, and I need not tell you, the aid that these discussions may give you towards reaching that new ideal of life which India for herself must frame. There are certain great subjects on which every educated man requires to reach some reasoned principles in order to have a sound basis and a distinct purpose for his own life. Study Arnold's life if you wish to see how this task was faced by an earnest mind—a very independent mind—a mind full of those new influences which have been in solution in these last years in England and which here are struggling to take shape in you. These questions you must settle for yourselves, as every new period and every race which thinks at all has had to settle them. Many things were then in English thought seeking for a shape, and a new speculative foundation for life was needed. Arnold was able to frame one for himself, but on lines too fundamental for the English mind of his day to follow him, and some who tried it fell a prey to the dangers that beset the task, and notably to the spirit of scepticism which is the trial of these present generations. With some of his conclusions we are not likely to agree, but it is not always a disadvantage to be relieved from the necessity of complete agreement with the person whom we look up to, and I cannot do better than wish that you may face your difficult but dignified task with his sincere mind, his high aim, his broad grasp of facts and his determination to shut his eyes on none of them, and with his sound moral sense. Arnold is said to have coined a new English word for thoughtfulness of life. The

old word was 'seriousness'. He changed it to 'earnestness'. 'Seriousness' has an air of gloom which repels from the task of thinking our way through the grave questions that relate to man and God and duty. Arnold's word recognises the gravity but not the gloom. He faced these questions with his youthful gladness, confident that there is a solution for the problems of thought, that there is a foundation for work, that life is worth living. That you may face them in the new spirit to which he gave his new name and so be fitted for the life of service to God and man which your country in its great awakening calls for, is the best wish with which I can open your societies or bid yourselves farewell.

ALEXANDER MILLER.

THE BÁB AND THE BÁBÍS:—II.

MÍRZÁ 'ALÍ MUHAMMAD was born at Shíráz, on the 9th of October, 1820. When quite young, he lost his father. He was brought up by an uncle who was engaged in mercantile pursuits. For a time the youth assisted his uncle, but as his mind was more inclined to religious meditation and speculative thought than to business affairs, he proceeded to Kerbelá, where he was brought into contact with Hájí Seyyid Kázim, the Shaikhí leader, whose lectures he occasionally attended. At Kerbelá he was distinguished by his zeal for learning and by his remarkably austere life, as well as by the great esteem in which his teacher and others held him. Visitors to Kerbelá, especially those from Shíráz, showed him much consideration, and so his fame was spread abroad. He now began to commit his thoughts to writing, and composed a commentary on one of the chapters of the Qurán, the Súra of Joseph.

The Bábí historian[1] says of this work that, "in it he addressed himself to that person unseen, from whom he received help and grace, sought for aid in the arrangement of his preliminaries, and craved the sacrifice of life in the way of love. Amongst others is this sentence, '*O residue of God,*[2] *I am wholly sacrificed to Thee;*

[1] *Maqálah-e-Shakhsí Saiyáh*, p. 4.

[2] The expression, residue (or remnant) of God—*Baqíyat Ulláh*—is a very peculiar one. It is connected with a curious belief of the Shia'hs, *viz.*, that God allowed some part or fraction of Himself in some way or other to be connected with the Imám. As soon then as Mírzá 'Alí Muhammad was raised by his followers to the

I am content with curses in Thy love, and God the Supreme sufficeth as an eternal protection."

He also wrote a commentary on other parts of the Qurán, and some prayers. These writings he called 'inspired pages' (*ashá, if-e-ilhámíyah*) and 'word of conscience' (*kalám-e-fitrá*); but he made no claim to the kind of inspiration called *wahí*, that is, the revelation brought by an angel or in some mechanical way.[1] He believed his meditations to be divinely inspired, but the inspiration was subjective.

He now began to attract general attention. Some persons were highly displeased, others were drawn towards him. Thus it came to pass that on the 23rd of May, 1844, when he was about twenty-five years of age, Mírzá 'Alí Muhammad more definitely formulated his views and announced himself as a duly authorised teacher and guide. He then assumed the name of the Báb. He said, "Whosoever wishes to approach the Lord his God and to know the true way that leads to Him ought to do it through me." Of this period of his career Mírzá Kásim Beg says: "The number of his adherents increased, day by day, and when they demanded that he, like the ancient prophets, should give them a sign, in proof of his mission, he relied on this that he could write a thousand inspired lines in one day. By his peculiarities and by his austere life, even when still at Kerbelá, he was called the 'Illuminated'. When the inhabitants of Shíráz returned from Kerbelá, they used to say: 'Have you heard of our Seyyid 'Alí Muhammad? He is no longer as we are, he has become famous and has merited the name of the 'Chosen of God'. All people, small and great, flock around him." He also adds that dreamers and mystics, and evil disposed persons from self-interest joined him. No

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dignity of the Báb, or as soon as the idea became present to his own mind, he could address the Imám as the Baqíyat Ulláh, and set forth his complete devotion to him. His followers then gave him the titles of the servant of Baqíyat Ulláh, the mystery of Baqíyat Ulláh, the friend of Baqíyat Ulláh. Gradually, as, during his imprisonment, he became more and more invisible to his followers, and when he became credited with the power of working miracles and more or less a mythical being, he was no longer called the servant, or the mystery, or the friend of Baqíyat Ulláh, but himself was esteemed to be the Baqíyat Ulláh—the true Imám so long looked for. Mírzá Kásim Beg says that under the term 'mystery' they understood one who shared the secrets of the Imám. "The name *Sirr-Ulláh*, Mystery of God, was given to 'Alí, as to one who knew the secrets of divine revelation; and, so in its new application, the title *Sirr-e-Baqíyat Ulláh*, now a name of the Báb, would mean the one who knew all that was in the mind of the concealed Imám, who himself was the remnant (or residue) of God." *Journal Asiatique*, 1866, vol. viii. p. 486.

[1] d'awa-e-wahí-e-farishta nadásht. *Maqálah-e-Shakhsí Saiyáh*, p 5

doubt some did so from mixed motives; but Mr. E. G. Browne seems to me to give the fairest account. He divides the Báb's first adherents into several classes. *Firstly*, rigorous and pious Muhammadans who really believed that the signs of the twelfth Imám were fulfilled in him; *secondly*, all those who desired reform in Persia and thought that Bábíism would conduce to that end; *thirdly*, the mystics who considered Bábíism to be similar to their own pantheistic system; *fourthly*, those who were drawn by the personal influence and character of the Báb.[1]

On his return from Kerbelá he was heartily welcomed. Until then, it is said, he looked upon himself only as one who had made some progress in the divine way (*taríqat*); but he soon began to consider himself a master, appointed by heaven to regenerate his country. It was now that Mullá Husain cast in his lot with the Báb. This period is known as that of the manifestation (*Zahúr*).

There is some difference of opinion as to what he exactly meant by the title of Báb which he had assumed. Mírzá Kásim Beg says: "I do not know whether he was acquainted with the words of Christ, 'I am the door,' but he doubtless knew that Muhammad had said: 'I am the city of knowledge and 'Alí is the gate of that city.'"[2] Another writer says: "He announced that he was the 'Gate' by which alone any one can attain to the knowledge of God." A Muhammadan historian, an enemy of the Báb, says "that the Báb, having gathered some Shaikhís together, said, 'I am the 'Gate' of God. Whosoever desires to come to God, and to know the religion of God cannot do so till he sees me and receives permission from me.'" The most accurate account is this:—"He (Mírzá 'Alí Muhammad) now gave out that, as 'Alí had been the 'Gate' by which men entered the city of the Prophet's knowledge, even so he was the 'Gate' through which men[3] might attain to the knowledge of the twelfth Imám." His followers have now, however, discarded that name, and he is known amongst the Bábís by several titles, such as His Highness, His Highness the point of Revelation (*Hazrat-e-nuqtah-e-beyán*) His Highness the First Point (*Hazrat-e-nuqtah-e-awwalá*). More recently the Behá,ís call him His Highness the Evangelist (*Hazrat-e-mubashshir*). Gobineau, a good authority on the subject, says: "Mírzá Muhammad 'Alí said that he was not the Báb in the sense

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[1] *Journal of the Royal Asiatic Society*, 1889, p. 504.
[2] *Journal Asiatique*, 1866, p. 343.
[3] Watson's *History of Persia*, p. 348.

in which they (his followers) had believed and as he himself had thought, that is to say, the 'Gate' of the knowledge of truth; but that he was the Point, or the originator of truth, a divine appearance, a powerful manifestation,"[1] and so goes on to show that the title Báb was set free and could henceforth reward the pious devotion of one of the Báb's followers. As a matter of fact, it was bestowed on Mullá Husain, who is sometimes called His Excellency, the Gate of the Gate (*Huzratu'l Bábu' l-Báb*). Having made this digression we may now continue the history of this remarkable man.

The next step seems to be the pilgrimage to Mecca in November 1844, where he stayed a short time and completed all the rites incumbent on pilgrims, returning early in the following year to Bushire. He soon became the centre of attraction, and the Mullás and others became excited about him. They induced Husain Khán, the Governor of Fárs, to give orders that some of his followers should be beaten. A little later on in the year the Báb was brought as a prisoner to Shíráz. Mírzá Kásim Beg thus describes a famous disputation held there:—"The 'Ulamá assembled. The Báb appeared in the midst of them and spoke with courage and enthusiasm. The Governor, Husain Khán, who had assumed the character and position of a learner, humbly suggested that the Báb should demonstrate that his doctrines were superior to those of Muhammad. The Báb answered boldy, 'Take my Qurán, compare it with that of your prophet, and you will be convinced that my religion is the preferable one.' On hearing these words, the Governor changed his attitude and called for the executioner to whom he pointed out the prisoner. The Báb was then bound and beaten."

A Bábí historian[2] gives fuller details. He says that the matter acquired such importance that the reigning Sháh sent one of the most learned Doctors of the age, Seyyid Yahyá, to interview the Báb and to report the result. He held three long conferences with him, but the result was that he was so charmed with the Báb that he accepted him as a leader and admitted all his claims. About this time Mullá Muhammad 'Alí, a leading teacher, sent a person to Shíráz to ascertain the facts of the case. This messenger returned with some of the Báb's writings, which so impressed Mullá Muhammad 'Alí that he too became a follower of the Báb. When he next met his pupils in his lecture room he gathered up his books and said:

[1] *Episode of the Báb*, p. 230.
[2] *Maqálah-e-Shakhsí Saiyáh*, p. 11.

"The season of spring and wine has arrived. Search for knowledge after reaching the known is culpable." Then he urged all his disciples to become Bábís, and sent to the Báb a statement of his own adherence to his teaching. The Mullás complained to the Sháh, and Mullá Muhammad 'Alí was summoned to Teherán, but he was able to meet successfully all his opponents in debate and nothing came of this action.

The cause of the Báb was now very much strengthened by the support of such famous teachers, who were most earnest and active in propagating the new faith. The orthodox Mullás soon perceived that they must attack the Báb direct, and so they urged the Governor of Fars, Husain Khán, to take more decisive action, saying: "If thou desirest the extinction of this fire, or seekest a firm stopper for this rent and disruption, an immediate cure and decisive remedy is to kill the Báb."

An attack was made on the house in which the Báb lived, but, apparently with the connivance of those who had charge of him, he was allowed to make his escape and to proceed to Isfahán. This event took place about March 1846. Before his arrival at Isfahán he wrote a letter to the Mu'tamadu 'd-Dawla, the Governor of the Province, asking for a suitable lodging. The Governor, Minúchihr Khán, afforded him protection and showed him hospitality. At first, the 'Ulamá paid the Báb much respect, but soon began to be alarmed at his growing influence with the Governor, by whom the learned doctors of Islám were invited to a public discussion with the Báb. After accepting the proposal, they withdrew, saying: "If there be doubt in the matter there is need of assembly and discussion, but as this person's disagreement with the most luminous Law is clearer than the sun, therefore the best possible thing is to put in practice the sentence of the Law." They thus refused to meet him and instead of doing so signed a declaration to the effect that they were quite convinced of the heretical character of his doctrines. This very much displeased Minúchihr Khán, the Governor, who seems to have been a steadfast friend to the Báb. After his death in 1847, the Báb was removed to the castle of Mákú, a fortress on the north-west frontier, though his confinement was not at first a rigorous one. His followers were allowed free intercourse with him, and continual correspondence went on between the Báb and his principal agents. The Báb at this time wrote many religious books, and his influence seemed to be on the increase. It was, therefore, determined to place him in stricter confinement, and so he was

removed to the citadel of Chirík, near Urumiyyé. It was with difficulty that correspondence was now carried on, but letters were passed in by means of some very clever stratagems. According to some accounts he was allowed to address the people, and one eye-witness states that he saw the balcony from which the Báb preached, that the concourse of people was very great, and that they listened with attention to the words of the new Qurán. The Báb was confined at Chirík about two and a half years.

Soon after his arrival at Chirík he was brought to Tabríz to undergo his first examination. A full account of this is given by the Muhammadan historians, but as they represent him as utterly foolish and ignorant,[1] it is more than probable that it did not take place as narrated. Mírzá Kásim Beg says that the accounts given of the interview were most contradictory, and he does not give any credence to the more absurd ones. The Bábí account of it is that he advanced the claim of Mahdí-hood, on which a great tumult arose, and that, in general, his defence was a success. This much is certain that he was severely beaten and sent back to confinement in Chirík. Then we are told that "learned divines and esteemed lawyers who were possessed of power and influence, girt up the loins of endeavour for the eradication and suppression of this sect." They maintained that the Báb and his followers were not only in error, but were also hurtful to Church and State. The King, Muhammad Sháh, however, declined to interfere, and declared that so long as the public peace was not disturbed the Government would not further interfere with him.

At this time the Báb's followers were most active in spreading his doctrines throughout the land. It was now that his most famous convert was made. This was a woman called Kurratu' l-'Ayn (Lustre of the Eye). The course of the narrative may well be interrupted in order to give a brief account of so great and distinguished a woman. She was the daughter of Hájí Mullá Muhammad Sálih, a learned resident of Kazvín. She was acquainted with Hájí Seyyid Kázim, the Shaikhí leader, and his famous disciple Mullá Husain. When the latter set out for Shíráz (page 408), Kurratu'l-'Ayn corresponded with him and begged him to let her know when he had found the spiritual teacher he was in search of. Mullá Husain showed her letter to the Báb, who was much interested in it. For a while she lived at Kerbelá and gave addresses to the Shaikhís.

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[1] A full account is given in the *Episode of the Báb*, pp. 277-290.

This displeased the governor of the place and she retired to Baghdád. Again she was ordered to change her place of residence. She then visited Kirmánsháh and Hamadán, everywhere preaching and making converts to the Bábí faith. Some of the Bábís looked with disfavour on this preaching by a woman; but the Báb supported her, applauded her zeal, and bestowed on her the title of Jenáb-e-Táhira (Her Excellency the Pure). From that time all acknowledged her position. Her father now brought her back to her home at Kazvín; but she was not happy there, as her friends and relatives were all bitterly opposed to the Shaikhís and the Bábís. Her uncle, who showed much hatred of the Bábís, was now assassinated, and Kurratu' l-'Ayn was unjustly charged with being privy to the deed. This rendered her further stay in Kazvín impossible, and she left for a place called Núr, where she remained until the suppression by the Government of the Mázandarán insurrection. She was then made a prisoner and sent to Teherán. On her arrival she was taken before the Sháh who said; "I like her looks, leave her, and let her be."[1] She was then kept in prison, though her confinement does not appear to have been very rigorous, for she had occasional intercourse with different Bábís. She was put to death in the massacre at Teherán which followed on the attempt to kill the Sháh in 1852. Kurratu' l-'Ayn was the most remarkable of the Báb's disciples. She was a person of marvellous beauty, possessed of high intellectual gifts, eloquent, devoted, and fearless. She threw her whole soul into the cause she advocated, and her martyrdom sheds a halo of glory round her short and active career.

A Bábí historian says: "Such fame did she acquire that most people who were scholars or mystics sought to hear her speech, and were eager to become acquainted with her powers of speculation and deduction. She wrested pre-eminence from stalwart men, and continued to strain the feet of steadfastness, until she yielded up her life at the sentence of the mighty doctors in Teherán." Mírzá Kásim Beg, a most sober writer, waxes eloquent over the charms of Kurratu' l-'Ayn. Thus:—"This woman had an influence over her hearers, wholly spiritual. She knew how to inspire them with perfect confidence. She was well educated and very beautiful. Everything retired before her. She raised the veil[2] which covered her face, not to set at nought the laws of chastity and modesty, so

[1] Az hí,atash khúsham mí áíd baguzár báshad.
[2] Some Bábís say she did not do this.

deeply graven on the tables of the orthodox law and in popular prejudice, but much rather in order to give by her look more force to the inspired words she spoke. Her speeches stigmatized that gross tyranny which for so many centuries had imprisoned liberty. She preached not, as some have said, to abolish the laws of modesty, but to sustain the cause of liberty. The eloquent words which fell from her mouth captivated the hearts of her hearers, who became enthusiastic in her praise."

Some of her poems breathe the spirit of Súfíism and show how deeply her mind was imbued with mystic lore. This is far more apparent in the original than in any translation of them.

> "Though with sword in hand my Darling stand, with intent to slay, though I sinless be.
> If it pleases him, this tyrant's whim, I am well content with his tyranny.
> The country of 'I' and 'We' forsake; thy home in annihilation make.
> Since fearing not this step to take, thou shalt gain the highest felicity."

Her romantic career, her marvellous [1] power, and her tragic end will continue to give for a long while to come strength to the Bábí cause and the spirit of endurance to its followers.

In the year 1848 Násiru'd-dín Sháh, the present ruler of Persia, was crowned at Teherán, and the position of the Bábís became more critical. The Prime Minister was Mírzá Takí Khán, who, though favourably spoken of by some historians, was distinguished by great hatred of the Báb and the Bábís, whom he persecuted with much

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[1] The following sonnet on Kurratu'-l-'Ayn brings out some characteristic aspects of her influence:—

> Kurratu'-l-'Ayn! not famous far beyond
> Her native shore. Not many bards have sung
> Her praises, who, her enemies among,
> Wielding her beauty as a magic wand,
> Strove for the cause of him who had proclaimed
> For poor down-trodden womanhood the right
> Of freedom. Lifting high her beacon light
> Of truth, she went unveiled and unashamed.
> A woman, in the land where women live
> And weep and die, secluded and unknown,
> She broke the bonds of custom, and to give
> The Báb her aid, she dared the world alone,
> Only to fail: death closed the unequal strife,
> And Persia blindly wrecked a noble life.

cruelty. A civil war now raged, and on both sides much ferocity was shown; but the power of the Bábís was broken by the fall of Sheykh Tabarsí and the slaughter of the Bábí garrison in 1849. The victory of the royal troops was sometimes gained by base acts of treachery. Mírzá Kásim Beg gives an instance. He says: "Prince Mahdí Kulí Mírzá, the commander of the royal forces, sent assurances of safety to the Bábí leaders who accepted his invitation to the camp, where they were received with much attention and courtesy. This was what the Prince desired, and when he saw that his guests were at their ease and had set aside their weapons, he gave a signal, and the unsuspecting Bábís were at once seized and put to the most cruel tortures. Some three hundred men were smeared with naphtha and then burnt alive." The Bábí historian's version of it is that the Prince swore on the Qurán thus: "You shall not be molested, return to your own places." As they were famished and in great distress they accepted the offer, came to the camp, and whilst engaged in eating were suddenly attacked by the soldiers.

This kind of treachery was resorted to more than once, but no amount of hostile repression and bitter persecution could restrain the ardour of the Bábí teachers or the devotion of their followers. Mírzá Takí Khán now preceived that he must get the Báb put out of the way, and so he sent an order to his brother to this effect: "Obtain a formal and explicit sentence from the learned doctors at Tabríz, who are the firm supporters of the Church of Ja'far (*i.e.*, the 6th Imám), and the impregnable stronghold of the Shí'ah faith. Summon the Christian regiment of Urúmiyya, suspend the Báb before all the people and give orders for the people to fire a volley."

Mírzá Husain Khán summoned the chief of the farráshes and gave him his instructions. On the following day, the Báb and a young man named Áká Muhammad 'Alí, a youthful Bábí, who belonged to a noble family of Tabríz, were delivered up, after having been duly condemned by the Mullás, to the Colonel of the Christian regiment already named. In the *Táríkh-e-Jadíd* we are told that, on the previous evening, the Báb said to his followers: "To-morrow they will martyr me with boundless shame and dishonour. Let one of you now arise and slay me, so that I may not have to suffer all this dishonour and humiliation from the adversaries, for it is pleasanter for me to be slain by the hands of friends than by the hands of enemies." All with great expressions of sorrow began to excuse themselves, except Mírzá Muhammad 'Alí, who seemed as if about to obey the command. His comrades, however, prevented him, say-

ing: "Such boldness and rashness is not the characteristic of true service." For the following account of what really transpired I am indebted to Mírzá Kásim Beg.[1] The roads which led to the court of the barracks were crowded with people. At a military execution in Persia, the condemned are tied together with their backs turned towards the firing party. Áká Muhammad 'Alí begged to be allowed to turn his face towards the people, and then, in a loud, but calm voice, he began to say some prayers which had been composed by the master. The Báb kept perfectly silent. His pale and beautiful face surrounded by a black beard, his white and delicate hands, his figure and distinguished manner, everything in his person and in his dress aroused the sympathy and compassion of the spectators. The Governor and the Mullás tried to keep this in check by preaching loudly against the Bábí doctrines, exaggerating the evils of the system. They recounted in a pathetic manner the end of those who had met their death at the hands of the Bábís; still, so strong was the feeling aroused by the self-sacrifice of Áká Muhammad 'Alí and the dignity of the Báb that it required the utmost effort of the Mullás to suppress it. The first volley fired simply severed the cords by which the prisoners were fastened to the post. A second volley proved effectual. The crowd then dispersed in silence, but many men carried in their hearts the germs of hostility towards the Government. The Bábí historian gives a miraculous turn to the failure of the first volley. He says: "An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope Áká Muhammad 'Alí was suspended and by the other the Báb, both being firmly bound in such wise that the head of the young man was on the Báb's breast. From the fire of the volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb, seated by the side of his amanuensis, Áká Seyyid Husain, in the very cell from the staircase of which they had suspended them." The bodies were finally cast out of the city, near the moat, to be devoured by dogs and jackals, but on the second night were conveyed away by the Bábís, who by bribes, or the influence of powerful friends, obtained possession of them. "They were wrapped in white silk, placed in one coffin, and sent to Teherán, where by order of Mírzá Yahyá (Subh-e-Ezel), who, though but twenty years old, had been chosen to succeed

[1] *Journal Asiatique*, Sixième Série, tome vii. p. 377.

the Báb, they were deposited in a little shrine called Imám-zádé-i-Ma'súm. Here they remained for seventeen or eighteen years, till the schism originated by Behá deprived his half-brother Ezel of the supremacy in the Bábí church which he had hitherto enjoyed, when they were removed by the Behá,ís, to whom alone is now known the last resting place of the Martyrs of Tabríz."[1]

Great pressure had been brought to bear on Áká Muhammad 'Alí by his relatives to made him recant, but he was imbued with devotion to his master. The touching letter [2] in the footnote is a reply to an affectionate appeal from his brother, urging him to give up the Báb, to save his life and to return to his family. It is a remarkable witness to the power which the Báb had over his disciples, a power which could lead this youth, with so promising a future before him, to give up home and life, to face death and its terrors rather than be separated from the Master he loved so truly.

It may be well at this point to give a summary of the character of the Báb, as pourtrayed by Mírzá Kásim Beg, always remembering that the critic, though eminently fair, does not believe in the claims of the Báb.

He had some characteristics truly great and noble, and was a man of firm and settled convictions. His moral character was high, and he aimed in his preaching to bring all his countrymen into a community, united by intellectual and moral ties. He spoke with much earnestness on the necessity for a religious and social reform in Persia, the cessation of religious persecution, and the amelioration of the lot of women. It is said that much of what he preached on these points had an esoteric meaning, known only to his disciples ; but whether that is the case or not, the veneration they felt

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[1] *A Year amongst the Persians*, p. 64.

[2] He is the Compassionate.

O thou who art my Kibla ! My condition, thanks to God, has no fault, and "to every difficulty succeedeth ease." You have written that this matter has no end. What matter, then, has any end ? We, at least, have no discontent in this matter : nay, rather, we are unable sufficiently to express our thanks for this favour. The end of this matter is to be slain in the way of God, and O! what happiness is this. The will of God will come to pass with regard to his servants, neither can human plans avert the divine decree. O thou who art my Kibla, the end of the world is death. If the appointed fate which God hath decreed overtake me, then God is the guardian of my family, and thou art mine executor ; behave in such wise as is pleasing to God, and pardon whatever has proceeded from me which may seem lacking in courtesy, or contrary to the respect due from juniors : and seek pardon for me from all those of my household and commit me to God. God is my patron and how good is He as a Guardian !

for him was profound, and there can be no doubt that the teaching of the Báb was in the direction of freedom and that he personally was in favour of reform. Mírzá Kasím Beg sums up his reflections thus: "We neither consider him an adventurer nor a fanatic, but an eminently moral man, a dreamer brought up in the school of the Shaikhís and possessing some touch of Christianity. We regard him also as a man troubled by the direct influence of some of his devoted and ambitious disciples. In any case, we believe that the appearance of the Báb will be more or less of use in time to the cause of civilization in Persia."[1]

The next historical event of importance is the attempt on August 15th, 1852, to assasinate Násiru'd-din Sháh. It does not appear to have been an act determined on by any large number of the Bábí leaders, but to have arisen from a spirit of revenge in a few devoted followers of the Báb. If such be the case, the frightful persecutions which followed are utterly injustifiable, even from an oriental standpoint. The accounts differ as to the number of Bábís engaged in this. Some say that there were twelve conspirators, others say that there were seven. In any case only three actually took part in the attack on the Sháh. These were Mullá Fathu'lláh of Kum, Sádik of Zanján, and Mírzá Muhammad of Níríz. They approached the Sháh as he was out riding one day, and when near to him, one of them fired, it is said, three times, the last shot slightly wounding the Sháh. The escort then came up, and Sádik, one of the assassins, was killed on the spot and the other two were arrested.

The Sháh was really in a very great fright, but the Musalmán historians give a different account. The following is a very good specimen of oriental hyperbole and flattery: "The dust of perturbation settled not on the skirt of the patience and self-control of the king, whose elemental material God the creator had leavened with the liver of the lion, the heart of Ardashír, the ardour of Shápúr, and the majesty of Tímúr. Nor did the pellucid stream of his mind become troubled by the foulness and filth of these events. Neither did he urge his horse to leap aside, nor did he utter a word indicative of alarm or consternation. He kept his place on the poplar-wood saddle like some mountain of massive rocks, and, notwithstanding that wound, turned not aside in any direction, and carried not his hand to his hurt, so that those present in his escort knew not that any hurt had befallen the king, or that he had suffered any wound."

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[1] *Journal Asiatique*, Sixième Série, tome vii. p. 384.

The Bábís attribute the failure of the plot to the fact that the impetuosity of the three conspirators led them on to the attack before the others were ready. The most stringent measures were at once taken against the Bábís. The police at Teherán searched everywhere for them and succeeded in arresting, according to one account, forty, and, according to Mírzá Kásim Beg, seventy persons. Most of these who were arrested were condemmed to death, whether any proof could be given of their complicity in the plot or not. It was quite enough to be known as a Bábí. A great fear fell upon those in authority, and it was determined to make a terrible example. The principal malefactors, says Mírzá Kásim Beg, "were tortured in the most odious manner, with an unheard of refinement of cruelty." An English traveller says [1] :— "Tow steeped in oil was inserted between their fingers and behind their shoulder blades, leaving portions hanging down which were lighted, and in this condition the unhappy wretches were led, as long as they could walk, through the principal streets of the capital. A furious proscription followed. No time was lost between apprehension and execution, death was the only punishment known, the headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares."

A most ingenious plan was adopted to avert any special and definite hatred of the Bábís from the Sháh and his Ministers, and to make the subjects of a possible retaliation as numerous as possible. The prisoners were divided amongst the different classes of the community who were made responsible for the execution of the victims allotted to them.[2] They were thus informed that their loyalty would be above suspicion. Another expected result was that, owing to the retaliation to which they would be exposed, they would be permanently alienated from the Bábí movement and personally interested in its entire suppression. Some of the classes thus made to take part in the executions were the 'Ulamá, the Princes, the Employés of the foreign office, the Nobles, the Mír-akhúr (Master of the Horse) and his assistants, the Sar-kishík (Captain of the Guard) and the Yúz-Báshís (centurions), the

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[1] *Diary of a Journey from London to Persepolis*, by John Ussher, p. 628.

[2] This reminds us of what is said of Queen Joan of Naples, who, when she strangled her husband, called out to her fellow-conspirators, Gentlemen you must all take hold of the rope. *Quarterly Review*, No. 353, p. 290.

Artillerymen, the General and Officers, the Professors and Students, the Merchants, the City people, and so on.

The details are sickening. One illustration will be enough. Hájí Suleymán Khán and Kásim of Níríz were first wounded in many parts of their bodies, and in these wounds lighted candles were placed. They were then paraded through the streets and bazaars, accompanied by musicians, whilst the spectators threw dust and ashes on them. At last they were sawn asunder. Suleymán bore these tortures most heroically and during them testified to the joy he felt at suffering martyrdom for the cause of the Báb.

He recited the following verses :

> "I have returned! I have returned! I have come by the way of Shíráz!
> I have come with winsome airs and graces! Such is the lover's madness."

"Why do you not dance," said the executioners, "since you find death so pleasant?" "Dance," said Suleymán Khan :—

> "In one hand the wine cup, in one hand the tresses of the friend.
> Such a dance in the midst of the market place is my desire."[1]

Renan speaks of the massacre thus :—"The day of the great slaughter of the Bábís in Teheran was, perhaps, a day unparalleled in the history of the world."[2] He quotes from M. le comte de Gobineau's work [3] to the following effect. "Children and women with lighted candles stuck into the wounds were driven along by whips, and as they went along they sang, 'We came from God, to Him we return.' When the children expired, as many did, the executioners threw the corpses beneath the feet of their fathers. Life was offered if they would recant. An executioner told one father that if he did not recant, his two sons, the elder of whom was fourteen years old, should be slain on his breast. The father lying down said that he was ready, and the elder boy claimed by right of birth to be the first to have his throat cut. At last, night fell on a mass of shapeless flesh, and the dogs of the suburbs came

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[1] This is the original Persian :—

> Báz ámadam báz ámadam az ráh-e-Shíráz ámadam
> Ba 'ashwah wa náz ámadam hazá janúnu'l-'áshik.
> Ek dast jám-e-bada wa ek dost zulf-e-yár
> Raksí chunín miánah-e-maidánam árzúst.

[2] *Les Apôtres*, p. 378.

[3] *Les Religions et les Philosophies dans l'Asie Centrale.*

in troops to the place." So ended one important period in the history of the Bábís.

There has been since this time no formal outbreak of Bábí revenge, nor has there been any persecution like it. Even this altogether failed of its purpose, for it gave to the movement a vigour and vitality which otherwise it might have lacked. It is said that half a million Persians are Bábís, but the Hon'ble G. Curzon considers the total to be nearer one million. He says[1]: "They are to be found in every walk of life, from the ministers and nobles of the Court to the scavenger or the groom, not the least arena of their activity being the Musalmán priesthood itself. It will have been noticed that the movement was initiated by Seyyids, Hájís and Mullás." Whilst it is true that there has been no persecution so terrible as the one in 1852, yet now and again the hostility of the 'Ulamá shows itself. In 1878, 1888, and in 1889 Bábís were put to death.[2] The heroism and the devotion of the Bábís is something very wonderful. It is said that there is only one instance of a Bábí having recanted under pressure, and he returned again to his faith and was afterwards put to death for his renewed devotion to the Báb.

EDWARD SELL.

FRAGMENTS FROM AN UNPUBLISHED POEM.—II.

Lo such* the story of two human lives.
To them, as happens oft, abundant share
Of nature's choicest gifts brought many ills.
But noble lives are thus more noble made,
As shining gold oft-heated shines the more.
  Over the ancient land of Vijiapore
There reigned a king for truth and valour known.
The lovely Chandra was his only child,
Who like the moon among the stars of heaven
Shone fairest 'mong the daughters of the land.
The father fondly hoped his child would wed
A neighbouring prince, the mighty ruler of
An ancient kingdom richer than his own;

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[1] *Persia*, Vol. I. p. 499. [2] *ibid.* Vol. I. p. 500.

* *ante*, p. 357. † literally, the moon.

The mother she would be the worthy spouse
Of him who was her brother's only son
And trusted minister of Vijiapore.
But one there was, a courtier of the land,
A youth, yet full of counsel wise and true,
And ever ready to obey his master's will.
The terror of his foes, a hunter bold,
He rode the fleetest horse with ease and grace,
The wildest elephant his might could tame,
And hornèd bulls knew well his steady grip.
Him Chandra wished to wed, and in her breast
With silent hope her love for him kept warm.
The years sped on, the father fondly dreamt
She soon would be the queen of two proud realms,
The mother that her future lord would be
Both king and minister of state. Meanwhile
Fair Chandra and her noble Timmaraj
Longed for the consummation of their love.
  A flower there is, the fairest flower in Ind,
A flower beloved by poets of all time,
Whose beauties lovers ever love to tell,
And liken oft to woman's thousand charms.
This flower, the stately lotus of our Ind,
Its petals closes to the moon at eve,
And all its beauties hides through silent night;
But with the rising of the morning sun
Opens and swells, its beauty full displays,
And sweetest fragrance breathes when fiercest beat
The rays. E'en so fair Chandra, though oft told
She womanhood had long ago attained,
And soon must wed one worthy of her race,
Nought heeded when alternate to her view
Were brought the prowess of the neighbouring king,
The wisdom of the pilot of the State.
  To wean her love from noble Timmaraj,
He forth was sent against his country's foes,
With his small band to fall, and ne'er return.
But oft as he was sent, as often he
Returned victorious with fresh laurels gained.
And when the bards before the king and queen
Recited in the ancient palace hall

The battles bravely won, the glories of
The war, fair Chandra's face with joy, e'en like
The lotus, beamed, and as by magic charmed,
Disclosed a thousand beauties centred there.
Though silent she, her looks to all made known
Her love for Timmaraj, the author brave
Of all his country's good. Yet still she kept
A seal upon her lips, until by chance
An incident occurred which sealed her fate.
As on the sand near by the water's edge
One thoughtless stands to watch with eager eyes
The surf that beats continuous on the shore,
And suddenly when least expected flows
A wave that reaches far beyond the rest,
So stood the king and queen of Vijiapore
In parents' place, tempting their daughter fair
To marry whom she loved not, could not love,
When Chandra suddenly her mind declared.

T. Ramakrishna.

SONNET.

An Unhappy Woman on her Birthday.

It may be six and twenty summers since
My mother's life and mine from one grew twain,
It may be more : I loath to note the train
Of rolling time. From meanest clown to Prince
Of high degree the cycling years evince
Some chance or change to all—pleasure, or pain,
Joy, grief, now grief, now joy, or hope or fear
Or love. But not for me from year to year
A change of lot or life brings this sad day.
Grief turned to stone, tears frozen hard as ice,
Sighs changed to moaning echo in the vale,
Were fitter emblem than the flowers gay
And blithesome, or these other gifts of price
From faithful friends unconscious of my tale.

Syed Hussain Bilgrami.

LITERARY NOTICES.

The Mystery of Iniquity and other Sermons. By the Rt. Rev. Phillips Brooks, D.D. London: Macmillan and Co., 1893.

If we were asked to specify what was Dr. Brooks's special interest as a preacher, we should say that it lay in his striking resetting of not unfamiliar truths with all the grace of a matured and cultured imagination. Originality in the highest sense he did not possess: he gave forth no brilliant Carlylean flashes of genius; but he had a talent for spiritual insight, and a gift of chastened eloquence that lifted him almost to the rank of an original preacher.

Dr. Brooks was neither apologetic nor exegetical. Even a subject like prayer, which invites, if not demands, apologetic treatment, failed to lead him off from his own line of topical exposition. He chose a subject of interest in human life and selected a text as a motto; or perhaps more frequently a text suggested a theme, which he proceeded to define, illustrate, and apply, with all the resources of a widely read, broad, and sympathetic mind. While his style was rather expansive than concentrated, he yet showed at times a power of epigrammatic expression that arrested the mind and made the truth memorable. For example, to choose at random, "God's decrees of what shall be are really announcements of what is;" "Prejudice is simply the premature hardening of opinion;" "when Christ comes out of Nazareth, it is not Christ that is dishonoured but Nazareth that is glorified;" the peace which Christ gives is "not stagnation but assurance." His illustrations were impressive and abundant, and were drawn mainly from nature and social life. Occasionally they revealed more of the beauty of the poet than the elucidation of the teacher.

Now and then, the titles of the sermons, though apt, are somewhat curious, particularly when laid alongside the texts on which they are based. 'The Principle of the Crust' is the title of a sermon on 1 Cor. iii. 18, "Let no man deceive you. If any man thinketh that he is wise among you in this world, let him become a fool, that he may be wise." 'The Christian Ministry' is based on Genesis i. 5, "And the evening and the morning were the first day." The sermon on "I am Alpha and Omega, the Beginning and the End, the First and the Last," is called 'The Eternal Humanity'.

Dr. Brooks's method of treatment may be gathered from the following brief epitome of those three discourses. 'The Principle of the Crust' is a parable. Out of the very substance of a man's life, out of the very stuff of what he is and does, comes the hindrance which binds itself about his being and will not let the better influence out. This hindrance or crust takes shape under the various forms of prejudice, formalism, and the

conceit of knowing the world. All life tends to encrust itself. Its crust needs to be constantly broken, in order that the best influences may be received. The cry of vexed humanity is for a return to a primitive simplicity, to a condition of first principles.

In 'The Christian Ministry' Dr. Brooks points out how the evening precedes the day, which has its spiritual analogy in the fact that every fulfilment has at its heart the power of a new beginning. It is St. Paul's great teaching that "experience worketh hope." Human experiences gather themselves into character, and make the material of future living. But it is in the Christian ministry more than anywhere else that experiences should enrich the life they come to, and make a great future possible. The minister in a special way enters into the counsel of God, and bears the burdens of his fellows. "He touches the eternal forces which are behind everything with one hand and lays the other on the quivering needles and beating hammers of this common life."

The sermon entitled 'The Eternal Humanity' starts with the eternal nature of the brotherhood of Christ. We find in Him the eternal pattern after which our nature was to be fashioned, the eternal perfection our nature was to seek. The importance of this truth to the Atonement is pointed out. There has been "for ever a Saviourhood in the deity, an everlasting readiness which made it always certain that, if such a catastrope as Eden ever came, such a remedy as Calvary must follow. This is what is meant by the "Lamb slain from the foundation of the world." So also Christ is the Omega. "As all our hope shines from the truth that there ever has been, so it all centres in the truth that there ever shall be, a divine and human Christ." This truth is further related to the Judgment day. "Humanity needs a humanity to judge it." It is also related to the dead. "Let us set this Christ eternally in the midst of the other world, and then the human soul that goes there goes to its own."

The title of the book is taken from the first Sermon, on 2 Thess. ii. 7—an interesting discourse on the *mysterious* character of sin.

One cannot read carefully this volume of Dr. Brooks's sermons without gaining the inspiration that an earnest, conscientious, understanding mind must give to all with whom it comes in contact.

History of England and the British Empire. By Edgar Sanderson, M. A. London and New York : Frederick Warne and Co., 1893.

MR. SANDERSON is an experienced writer of school Histories and has always shown a laudable determination to force upon his readers attention to the Empire, and not merely to England alone. The work now before us is his most ambitious effort. He hopes that it "will commend itself to the judgment of instructors, and be found of essential and

indispensable use in schools and colleges." Certainly no manual so generally accurate, full, and cheap is known to us. The specialities are the full treatment of the growth of the colonies, and the space given to the reign of Queen Victoria—over 100 pages, almost a tenth of the whole book. The style is interesting and lucid. The tables and maps are useful, sufficient, and clear. The writer's judgments are for the most part sound and unprejudiced. The publishers deserve great credit not only for their share in the making of the book but for their enterprise in issuing a book of such size and character at a price which only a great sale can make remunerative. Our B.A. History students could scarcely do better than make this their text-book.

Edward the First. By Professor T. F. Tout. London and New York: Macmillan and Co., 1893.

In the original programme of the series of 'Twelve English Statesmen Edward I. was assigned to Mr. York Powell, and it is with some disappointment that we find he has been unable to fulfil the task for which he has such unique qualifications. Mr. Tout has, however, proved himself no incompetent substitute. He has given us a clear and even vivid picture of the great Plantagenet, which for literary skill does no discredit to the series. The special features of the book are the account of Edward's apprenticeship in the art of government, as the ruler during his father's lifetime of the English part of Wales, Ireland, and Gascony, and the lucid treatment of the conquest of Wales. Though the reader will probably have a vague conviction that a master-hand would have made the King's greatness more impressive, yet he will acknowledge that the narrative is orderly, accurate, and interesting, and that it would be difficult to find so satisfactory an account of the events of the reign elsewhere in so short a compass.

Macmillan's Colonial Library.

Reminiscences of the Great Mutiny 1857-59. By William Forbes-Mitchell, late Sergeant, Ninety-Third Sutherland Highlanders.

The mutiny of the Bengal sepoys has given rise to a very voluminous literature, but it may safely be said that few if any of the books that deal with the events of the memorable year 1857 are more interesting than the volume of reminiscences that Messrs. Macmillan and Co. have recently added to their Colonial Library. The Ninety-Third Sutherland Highlanders were on their way to China when the Mutiny broke out, but at the Cape of Good Hope, where they received the news of its outbreak, their destination was changed from China to Calcutta. Mr. Forbes-Mitchell was at that time a corporal in that distinguished regiment, and he thus took part in the relief, siege, and capture of Lucknow, and

the campaigns in Rohilcund and Oude. Recently Mr. Forbes-Mitchell paid a visit to the scenes of the Mutiny, and the thought that the men who were the personal actors in it are fast passing away impressed him so forcibly that he has been led to put on record his own recollections of the past. Mr. Forbes-Mitchell's reminiscences were well worthy of preservation. Most of the accounts of the Mutiny campaigns have been written by officers or civilians, but here we have an account of them from one who fought in the ranks and who is able to describe events from the point of view of the private soldier. After reading his book one understands better the hardships and privations of a campaign, and learns what war means to the rank and file of an army. The book is full of thrilling incidents. Not only do such well-known heroes as Sir Colin Campbell play their part, but the heroic deeds of many men little known to fame are worthily chronicled here. Naturally Mr. Forbes-Mitchell is specially proud of his old regiment and its doings, but he impartially awards praise to friend and foe whenever he considers it due. Writing so long after the events he describes, he is able to employ a moderation of tone that is naturally not conspicuous by its presence in all Mutiny narratives; and the knowledge of India that he has acquired by a long stay in the country makes his observations more valuable than they would have been thirty years ago.

Marion Darche. By F. Marion Crawford.

MR. CRAWFORD has at length produced something different from his usual pictures of Roman society, but we cannot honestly say that the attempt strikes us as being altogether successful. The heroine is crudely drawn, and the *motif* of the book is extremely repulsive. It is impossible to feel much sympathy with a woman who calmly calculates upon the probability of her husband's death, bad as that husband had been, and as a picture of American life and manners, the whole story seems to us to be untrue in colouring and improbable in situation. Still, admirers of Mr. Crawford will find in his new volume fresh evidence of his wonderful versatility.

Longmans' Colonial Library.

Short Studies on Great Subjects. By J. A. Froude. Vols. I. and II.

WE are in receipt of several volumes of Longmans' Colonial and Indian Library; and judging from these we have no hesitation in saying that in this attempt to meet the wants of India and the Colonies Messrs. Longmans and Co. deserve the hearty support of the reading public. In the matter of get up these volumes do not please us quite so well as those of Messrs. Macmillan's well-known Library; but so far as the subject-matter is concerned the more recently initiated Library bids

fair to be at least the equal of its older rival. We heartily welcome both; and for the sake of India in particular we hope that these and all such efforts as may in future be made by English publishers for the spread of an attractive, healthy, and instructive literature, may meet with the success they deserve.

We rejoice that Froude's *Short Studies* have early found a place in Messrs. Longmans' Library. The beauty and the vigour of their style, and the manly thoughts with which they abound make them at once very attractive, healthy, and instructive reading. Some of them were written for the occasion, but even these may be read with as much profit as they were when they were written twenty or twenty-five years ago. For whatever the subject on which he is writing, Professor Froude generally brings the reader to fix his attention on some of those fundamental principles of human thought and human action by which all great movements in history have been governed, and by which all great results have been achieved. Some of the *Studies*, too, are really prophetic in character, and so apply with as much force to the circumstances of to-day as they did to those of the time when they were written. Many of them have, of course, an interest that Anglo-Indians alone of readers in this country can feel; but even these we would commend to the attention of earnest-minded native readers. They may learn from them the right and legitimate use of an appeal to the past, and how history may be made a living force in the life of to-day. They and others too will learn the worthlessness of a sentimental admiration for any person or any institution, and the value and power of uprightness and sincerity of purpose. Both in England and in India it is true, as it was a quarter of a century ago, that "of all the evil spirits abroad at this hour in the world, *insincerity* is the most dangerous." We may at times be inclined to think that in protesting against some form of evil that is dominant in the present age Professor Froude overstates his case, but we cannot but admire the manly vigour with which he exposes the hollowness of much that characterises modern life and modern civilisation. Few will rise from a perusal of one of these *Studies* without feeling refreshed and strengthened.

Snap. By C. Phillipps-Wolley.

It is often said that the psychological novel has driven the story of adventure out of the field, but though this may have been true a few years ago a reaction has certainly set in, and to those who are fond of good sterling adventures we can cordially recommend Mr. Phillipps-Wolley's story. 'Snap' is a typical English schoolboy of the dare-devil variety, and the series of moving accidents not exactly by flood and field but certainly on land and in the air which are encountered by him and his companions in their struggle for wealth is worthy of the palmy days of Marryat and Cooper.

The Refugees. By A. Conan Doyle.

Mr. Conan Doyle has already earned a reputation as a skilful and versatile writer, and *The Refugees*, which deals with the fortunes of a party of Huguenot refugees in France and America, is worthy of its author's pen.

We are glad to see that Dr. Doyle has taken the more modern view of the character of Madame de Maintenon, whose fair fame recent researches have gone far to rehabilitate.

A Gentleman of France. By Stanley J. Weyman.

Mr. Stanley J. Weyman shows us that he possesses a competent knowledge of French history, and his *Gentleman of France* is worthy of a place by the side of his *House of the Wolf.* These two volumes may well be recommended to those who desire to get a good idea of the state of France during the stormy times of the Revocation of the Edict of Nantes and of Henry of Navarre.

Seas and Lands. By Sir Edwin Arnold.

A cheap edition of a chatty book. Some 600 pages and 60 illustrations describe the visit paid by Sir Edwin Arnold and his daughter in 1889 and the two following years to Canada, the States, and Japan. Sir Edwin's style of course enhances the interest which descriptions of visits to these countries always have to the Englishman, yet apart from his attention to Canadian poetry and his enthusiasm for Japan the book seems to contain little that is distinctive.

Handbook of Public Health and Demography. By Edward F. Willoughby, M.D. London and New York: Macmillan and Co. Price 4*s* 6*d*.

A Text-Book of Domestic Economy. By F. T. Paul, F.R.C.S. London : Longmans, Green and Co.

Primer of Domestic Economy. By Edith A. Barnett and H.C. O'Neill. London : Macmillan and Co.

If a knowledge of the laws of health and disease is of any avail, the people of the present day ought to be much better able than any generation of their predecessors has been to protect themselves against the ills that flesh is heir to. And there can be little doubt that in the most civilised countries people have utilised this knowledge with considerable success. The asperities of life have been considerably softened and its duration considerably extended. There is also little doubt, however, that much more is possible in this direction, and that much more ought to be done. In other lands besides India people direct their lives more by custom and fashion than by knowledge ; and this they do even when they know that the custom or the fashion which they follow is wrong.

Many persist in following the fashion in dress who know that in doing so they are injuring their health, and of those who are ruining themselves by the use of alcohol, the majority, probably, know something of the pernicious effects of their evil habit. Still, as we have said, there are many who follow in one direction or another the leadings of science; and the number of such will rapidly increase as intelligence increases and the bearing of the results of scientific research on actual everyday life is more widely and fully realised. The books named at the beginning of this notice are, each in its own way, well adapted to further this end.

Of the three works the first is by far the most important. It is in fact a greatly enlarged and improved edition of the author's *Principles of Hygiene*, but unlike that work it is not meant to be a text-book for examination purposes. We have perused it pretty carefully, and we can state that it is what the author says he has endeavoured to make it—a clear and comprehensive Manual of the Principles and Practice of Public Health, equally adapted to the purposes of the medical man, the student, the teacher, and the general reader. The contents are indicated by the titles of the various chapters, which are: 'Health of the Man'; 'Health of the House'; 'Health of the City'; 'Health of the People'; 'Demography'; 'Meteorology'; 'Sanitary Law'. In writing this work Dr. Willoughby has had the circumstances of England and the mode of life of the English people chiefly in view; and much that he says is altogether inapplicable to this country. Still Anglo-Indians will find much that is interesting and useful in it; and of course the principles upon which the science of public health is based are of world-wide application. The information which the author gives concerning the nature and the prevention of specific diseases is as valuable to the natives of India as to the people of England. We may mention here that when dealing with the subject of vaccination Dr. Willoughby makes reference to the experiments of Surgeon-Major King of Madras.

The scope of the other two books named is, as their titles indicate, much narrower than that of Dr. Willoughby's manual. Of the two, Mr. Paul's, since it enters somewhat fully into the structure and working of the human body, is likely to be found the more useful in this country. The other deals more with those aspects of domestic economy which vary most with race and climate.

One point of some importance we may notice in conclusion. Those who advocate total abstinence in the matter of alcohol generally lay great stress on the testimony of men who affirm that alcohol is not a food and that its influence on the system is altogether bad. On this question Dr. Willoughby and Mr. Paul are at one, and they are on the other side. Both are of opinion that alcohol is a food, and Dr. Willough-

by points out that in many cases alcohol may be advantageously taken along with other food. As Mr. Paul says, however, it is not generally for this reason that people like it and take it; and although the total abstainer has no right to base his total abstinence on the argument stated, there may be in the case of many persons considerations of other kinds which justify them in refusing to touch alcohol. For nobody can deny that a very large proportion of the misery and the crime that exist is caused by the use of strong drink.

Inorganic Chemistry for Beginners. By H. E. Roscoe and J. Lunt. London : Macmillan and Co. Price 2*s*. 6*d*.

THIS book contains a well-arranged series of lessons, mainly experimental, on the elementary principles of Inorganic Chemistry. The name of its principal author is sufficient guarantee of its substantial accuracy, but we must take exception to many features of the arrangement of the book. We think that before introducing elementary students to such points as the calculation of formulæ, Gay-Lussac's law, Avogadro's law, and Boyle's law, it would have been better to have taken them through a simple experimental course, familiarising them with such facts of the science as can be gathered from an appeal to the senses. Much has to be done before the young scholar realises that the physical sciences are based on experiment, and so-called science teaching is of very little value if it does not induce the habit of careful observation and accurate inference. The great danger, especially in this country, is lest the pupil should suppose that the text-book is everything and individual effort nothing. We fear that to place this book in the hands of boys of our fifth and sixth Forms would be positively dangerous. We may adduce as an instance of faulty arrangement and wording the paragraphs on Dalton's atomic theory which begin with the following words:—"We must try to master the laws of combination in definite and multiple proportions." So far nothing has been given, either experimental or otherwise, to indicate the *nature* of these laws, and it is easy to picture the confusion in the mind of the unhappy lad, who, thus plunged violently *in medias res*, endeavours to realise the meaning of the laws. The matter is not mended by the treatment given to the laws in this section, since we are first told that Dalton's theory is a double assumption, and next that we can now see why chemical compounds possess a constant composition. This is surely the reverse of the natural order of statement, and is calculated to produce the *impression* that a natural law is a cause of phenomena instead of an inference drawn from their similarity.

The defect we have indicated is, we think, one of vital importance, and since it is common to the whole of the first part of the book it renders the work practically useless to the class for whom it is intended.

We are much better satisfied with the second part, which deals with the systematic study of certain of the more important non-metallic elements. Here the information embodied is accurate and up to date, the experiments are well conceived and clearly explained, and a mass of information of an elementary character is presented in a readily intelligible form.

The publishers deserve every credit for the execution of the work. The illustrations in particular are numerous and useful. On the whole the book might well be placed in the hands of pupils of a senior matriculation class, who had already had several years careful experimental training under a good teacher, but we would not advise its use in the earlier stages.

The Asylum Press Almanac, Directory, and Compendium of Intelligence for 1894.

Asylum Press Pocket Almanac aud General Directory for 1894.

Asylum Press Sheet Almanac, 1894.

We have much pleasure in once again calling the attention of our readers to these most useful publications issued by the Lawrence Asylum Press. To many people both in Madras and throughout the Presidency the information which they contain is simply indispensable. The rate at which the contents of the large Almanac have for some years been expanding shows no signs of decrease. As yet, however, Mr. Taylor has been able, without any sacrifice of clearness, to keep the volume of a manageable size. One notices here and there, in the falling out or displacement of letters, slight traces of the haste rendered necessary by the endeavour to incorporate the latest information; but faults of this kind are almost unavoidable and do not seriously detract from the value of the Almanac. We notice with pleasure the revision of some of the standing information. The retrospect for 1893 is full and interesting.

NOTES AND EXTRACTS.

We have before us the Report on Public Instruction in the Madras Presidency for the year 1892-93. The Report was prepared by Dr. Duncan before going on furlough, and so has reached us somewhat earlier than usual. As compared with the Reports of five or six years ago the Report under review is very much less bulky, and this without the sacrifice of anything that is of real or essential importance. The Government in passing their Order upon it, remark that in form it leaves nothing to be desired, and the matter which it contains gives evidence of

successful administration and of a fair degree of progress during the course of the year.

In the year under review the results of the operation of several important educational changes began to be apparent. The new School Fee Notification, which came into force on the 1st of January 1892, reduced the rates of the fees to be levied in board and municipal institutions, and declared the levy of fees in aided schools to be at the discretion of managers. It was generally anticipated that this change would be followed by a large decline in the fee receipts and a considerable rise in the number of children under instruction. So far, however, neither of these anticipations has been realised. In the year under review the average fee per pupil was slightly less than in the previous year and the total amount realised from fees showed a considerable increase, while the rate of increase in attendance, which for some years previously had shown a tendency to decline, fell still further. This almost continuous decline in the rate of increase in attendance is probably more apparent than real, and is no doubt largely due to the improved registration of particulars relating to private institutions and to a change in the method of classifying public and private institutions which was effected in the Report for 1890-91. If the statistics of public institutions are alone considered, the matter appears in a more favourable light, and in any case the number of children under instruction advanced, in the year under review, at nearly four times the rate at which the population increased. The decline in the number of institutions that took place during the year is not altogether a matter for regret, since it may be regarded for the most part as evidence of increasing consolidation. The statistics showing the growth of education in the various districts during the last ten years are interesting. In the districts of South Canara, North Arcot, and Cuddapah the number of pupils in all classes of institutions has more than doubled, and in several other districts the rate of progress has been almost as great. Tinnevelly, which ten years ago had more pupils under instruction than any other district, has the lowest rate of increase, and as regards the number of pupils now stands second on the list, with Malabar a long way ahead of it. While some of the districts have made astonishing progress within the last ten years, the condition of education is still very unsatisfactory in Vizagapatam and in a large area extending over the centre of the Presidency. In Cuddapah, Kurnool, and Anantapur upper secondary instruction can hardly be said to exist at all, and lower secondary education is scarcely in a better plight.

An interesting feature of the present Report is a table showing the number of villages in each district containing two hundred or more inhabitants each, and the number of such villages provided with one or more public or private primary schools. In this table Malabar stands at the top and Vizagapatam at the bottom. But the most noticeable

feature of it is that in some districts such as Tanjore, where education has on the whole considerably advanced, little has yet been done either by local bodies or by private effort to spread education into the remoter taluks and smaller villages. In directing attention to this fact Dr. Duncan says that, while he does not deprecate the great efforts of all concerned to extend the depth of education, he regards its expansion over the whole country as a matter which in justice to the interests of the ratepayers cannot be altogether overlooked. He recommends that board schools located in favoured localities should be gradually transferred to private bodies, and the establishments utilised in more backward places.

The Government express surprise that the income from fees was considerably in excess of the fee income for 1891-92. They regard the fact as probably indicating that the requirements of recognition and aid have been so stringently enforced that managers have been unable to make wholesale remissions and reductions of fees, and as proof that the apprehensions felt in some quarters as to the working of the new School Fee Notification were groundless. It is satisfactory to learn that in institutions not under Departmental management the rise in fee income during the last ten years has been very nearly as rapid as the rise in the number of pupils during the same period. In the year under review the receipts from fees covered almost one-third of the total outlay on education. In the case of secondary education the revenue from this source amounted to 39·4 per cent. of the expenditure ; in the case of of primary education it was 33·7 per cent. of the expenditure ; and in the case of university education 31·4 per cent. These percentages are all somewhat less than the percentages for the previous year. Except in the case of secondary education, however, this is due to the fact that the total outlay on education in 1892-93 exceeded the outlay in 1891-92 by more than two lakhs. It is worthy of note that though the total expenditure has increased rapidly in recent years, the average cost of each pupil in public institutions has continued to decline.

The statistics given in the Report regarding the number of pupils in the various stages of instruction, show that progress was made in all, except in the case of collegiate education. The decrease in the attendance at colleges is probably only temporary, however, and is due to the revision and extension of the high school curriculum and to the raising of the standard of the Matriculation Examination. As compared with the other presidencies and provinces of India Madras stands easily first in the matter of collegiate education. In the matter of female education also it occupies the same honourable position. And in this case the advantage lies with Madras not only as regards the number of girls under instruction, but also as regards the quality of the instruction. But in this latter respect even Madras has little to boast of, for the

number of girls that advance beyond the primary stage of instruction is by no means large.

Reference is made in the Report to some of the measures that have been taken for the extension of education among the pariahs and kindred classes; and statistics are given for the first time of schools mainly or chiefly intended for this section of the community. Interesting information is furnished also regarding the education of aboriginal and hill-tribes, and the efforts that have been made to promote education among the inhabitants of the Laccadive Islands. It is gratifying to learn that schools of industry show signs of real progress, and that Muhammadans form nearly a fourth of the pupils in these schools. Experience seems to show, however, that managers of industrial schools must be very careful to see that attention to special subjects does not seriously interfere with the general education of their pupils.

In the chapter on 'Controlling Agencies' Dr. Duncan gives a brief sketch of the working of the Department during the administration of his predecessor, Mr. Grigg. He writes in a highly appreciative manner of the work done by Mr. Grigg, and of the many important reforms which he introduced into all branches of the Education Department; and there can be no doubt that in many ways Mr. Grigg's services to the Department have been very great. At the same it must be remembered that if our system of education is better organised now than it was ten or twelve years ago, the result is largely due to external influence and to the resistance which the Department has several times had to encounter within that period. Of Mr. Grigg's earnestness, enthusiasm, and devotion there never could be any doubt, but his knowledge of educational matters was far from being equal to his zeal, and he did not always show himself so ready as he ought to have been to consult those who were in a position to give him assistance. His great energy certainly hurried on the consideration of important questions that were beginning to demand consideration; and in this way he gave a stimulus to education. But we know that there are many managers of schools who, when his term of office came to an end, rejoiced to think that for some years, at all events, the land would enjoy comparative rest.

THE *Bombay Educational Record* publishes a summary of a lecture on the Universities of Germany delivered before the Wilson College Literary Society by Dr. Mackichan, the Principal of the College. At the present stage in the development of Indian education, Dr. Mackichan said, it was of the utmost importance both to students and to instructors that their ideals should be formed on the basis of the truest and the highest types. To some of these he desired to introduce his audience. His purpose was to set before his hearers simple illustrations, taken from personal experience, of those features of the German university system which had

a practical relation to the aims and aspirations associated with university life. Before doing this he thought it well to direct attention to one or two outstanding features in the history and development of the German universities which threw light upon the facts regarding the aim and spirit of the institutions. They were not, he said, the oldest universities, dating as they did from the middle of the fourteenth century. Like the Indian universities they were the direct creation of the State, started with a definite plan under the immediate patronage of the monarch. Gradually they became centres of independent influence which made itself felt in every department of national life, and during all succeeding political movements, their independence and freedom remained unimpaired. With all their freedom they had always been intensely loyal to the State.

Dr. Mackichan took his picture of the German university from that of Leipzig as he knew it twenty years ago. The first feature to which he referred was the high standard of intellectual achievement for which the German universities had been so long distinguished. This, he said, was rendered possible by strict adherence to the ordinance demanding a very high degree of educational proficiency for matriculation. Another noteworthy feature of the German system was that while the position of a university professor was one of dignity and influence, it was not, at least in some of the faculties, a position of wealth, nor was it connected with expensive or luxurious ways of life. Plain living and high thinking was still the law of professorial existence in Germany. It was this that enabled the German universities to accomplish so much with the resources at their command. Along with this there was the liberality of the Government towards the universities, and its unwavering faithfulness to intellectual interests. This, Dr. Mackichan said, was but a representation of the inner spirit of the German nation, which, though poor among the nations of the world, had alike, in times of national prosperity and in times of national disaster given proof of its faith in the higher invisible wealth. As in Scotland the university in Germany existed for the people. In reply to those who would discourage the higher education of the natives of India Dr. Mackichan said that in relation to the wealth of the country the Indian student paid much more for his university education than the student of Germany, and that the attainment of highest education in India implied on the part of the Indian student and his family as great a sacrifice as was demanded in other lands. In view of the example of Germany it was impossible to give a moment's hearing to a contention which sprang largely from ignorance of the conditions of the people and from want of sympathy for their aspirations. The Government of India had recognised that intellectual culture and the desire for it have a historic place in the life of India; and university education in this country had received a large measure

of assistance from the State. Dr. Mackichan, however, warned his hearers against supposing that the stability and the success of university education depended on this or that act of Government. They depended rather upon the extent to which those concerned prove faithful to the true university ideal. This was what had preserved the German universities in the affections of their country, and this alone could make the Indian universities similarly secure.

Speaking of German student life Dr. Mackichan said that while there were some things in it that ought to be avoided, there was one feature of it that deserved the attention of Indian students. In spite of his great freedom the German student was distinguished for his sense of discipline and his reverence for authority. He might aspire to reform the world, but he never aspired to reform his university. It was, said Dr. Mackichan, an unhealthy symptom when students who had not yet risen to the level of the imperfect standards by which they were surrounded in the university to which they belonged, took upon themselves the dangerous task of laying down rules for the authorities under whose tutelage they were placed. The university, if a living organism, would grow and develop, but the influence must come from within itself from those who had entered most deeply into its truest aim and proved themselves worthy of its highest purpose.

Some time ago the editor of the *Harvest Field* issued a circular asking certain definite questions respecting the educational work carried on by the various missionary societies labouring in India. Copies of this circular were despatched to representatives of fifty-five missions. The answers received represented forty-two missions, and all the larger societies sent many replies. Of the thirteen missions that did not send replies there are largely engaged in educational work, and three are represented by one foreign missionary each, so that the answers actually received by the editor of the *Harvest Field* may be looked upon as a complete and trustworthy expression of the opinions held by the great body of Indian missionaries in regard to the questions put before them. The results of the enquiry were very ably summed up in the *Harvest Field*; and a reprint of the articles in which this was done has been issued by the M. E. Publishing House, Vepery, Madras. We have no intention at present of entering into a discussion of all the points dealt with in these articles, but we should like to say a few words on one or two of the questions raised. Before going on to do this, however, we may say that the information received by the editor of the *Harvest Field* bears indisputable testimony to the value of education as a missionary agency, and affords a complete refutation, if such be needed, of the charges made by ignorant and irresponsible critics like Dr. A. J. Gordon and Dr. Pentecost.

One of the questions to which replies were invited by the editor of the *Harvest Field* was the question whether non-Christian children were receiving education while Christian children were being neglected. That it should have been necessary to ask such a question is chiefly due, as the editor explains, to the statements of men like Dr. Pentecost. The answers disclosed the fact that while a few missionaries feel that they ought to do more than they are doing for the Christian children, there is not the least ground for believing that there is any general neglect of Christians. And not only this but Christian children have benefited enormously from the fact that missionary societies have in so many cases opened their schools and colleges to all who choose to attend them. Many have received a university education who could not otherwise have done so, and we venture to think that of these not a few have profited from association with their non-Christian fellow-students. Our personal experience year after year is that in attentiveness, diligence, and steady perseverance many Christians may learn much from their non-Christian class-fellows.

While there seems to be no ground for supposing that there is any general neglect of Native Christians in the matter of education, many missionaries think that in many cases too much is being done for them, in fact that they are being pauperised by mission funds. The remarks which were made by the editor of the *Harvest Field* on this question were somewhat bitterly resented by the Native Christians, and have been the cause of a good deal of fruitless writing; and we have no desire to have a share in the controversy. We have little doubt, however, that the editor of the *Harvest Field* went no further than his evidence warranted him in going. But the whole question is a complicated one, and we do not profess to be competent to deal with it. In so far as it relates to the education of Christians in boarding schools, for instance, it is mixed up with the question whether the agents employed by the various missions are sufficiently well paid to enable them to give their children the education they ought to receive; and it is most probable that there are generally two sides to this question. In so far as it relates to the higher education of Native Christians we believe that while there has been good ground for complaint in the past, there is not very much now. We cannot help thinking, however, that what is now done is in many cases very injudiciously done. Many a Native Christian youth is sent to college who is utterly unfit to profit from a liberal education. The only remedy for this is that assistance shall be given only to those who show that they deserve it, and continued only to those who make satisfactory progress in their studies. The plan of providing free scholarships for the children of poor families, recommended by one missionary, is not likely to assist the growth of that spirit of independence which all missionaries desire to see and which has undoubtedly begun to take root

within the Native Christian community. Partly from stress of circumstances but partly also from lack of judgment and ignorance of human nature many of the early missionaries did much more for their converts than was good for them; and some at least of the discontent that exists among Native Christians at the present time is due to the mere knowledge on their part that mission funds are not so readily available for their worldly advancement as they were in the case of their fathers. Surely the community ought rather to rejoice in the fact that it is year by year becoming less dependent on external aid.

In noticing last year the Report of the Theosophical Society for 1892 we referred to Colonel Olcott's reluctant reassumption of the duties of President of the Society and to his evident desire to withdraw from active participation in the work of the Society. Since then Mrs. Besant has come to India, and Colonel Olcott has completely changed his mind. In his address at the eighteenth anniversary of the Society he announced that unless something unexpected or of a revolutionary character should happen, he meant to abandon the last lingering thought of retirement and remain at his post until removed by the hand of death. Annabai, he said, would in time become to him what H. P. B. was; and he would try to prove as staunch and loyal a colleague to her as he had been to the co-Founder of the Society. In her bright integrity, her passionate love of truth, her grand trained intellect, and her unquestioning altruism, he felt a strength and support which acted upon him as the elbow-touch of the comrade to the soldier in battle. That he sorely needed some such strength and support as he professes to have received from Mrs. Besant's visit is very evident from the opening part of his address; in which he expressed his gladness that the blackness of night was rolling away, and that he could greet his brethren with a gladness in his heart to which it had long been a stranger. A year ago he was far from satisfied with the condition of the Society; the defalcations of the late treasurer, by which the Society lost between eight and nine thousand rupees, must have cost him a good deal of anxiety; and in spite of all the branch visiting that has been carried on during the year the Indian section of the Society is not in a very lively condition even now. Mrs. Besant's tour has no doubt roused a good deal of enthusiasm; but Colonel Olcott's experience of such displays on the part of Hindus must have taught him that even the most enthusiastic applause of what they desire to hear is no guarantee of abiding interest. It is even doubtful if an annual visit from Mrs. Besant would keep the newly infused stream of vitality of which Mr. S. V. Edge speaks permanently running. It would most probably have a result very far otherwise. For Mrs. Besant is evidently a believer in the principle that faith without works is dead; and if she were to spend several months of every year in India she would soon find

that the faith of the great majority of her enthusiastic followers is of the kind that leads to little effort and less result. So long, too, as she professes reverence for Madame Blavatsky and her writings, she will find thinking people in India slow to repose confidence in her teachings. Colonel Olcott lays great stress on her trained intellect and her scientific attainments; and no doubt her ability and her eloquence are a valuable acquisition to the Society. But there are now not a few in India who are capable of distinguishing science from what is not science; and to all such it must be evident that expositions of theosophy, whether by Mrs. Besant or by disciples of less repute, can lay little claim to be called scientific. In spite of the professed objects of the Theosophical Society and the important place which the Society assigns to the search after truth, any one who has the slightest acquaintance with theosophical writings knows that they are as far from being scientific as they can well be. It seems to us, therefore, that Mrs. Besant's trained intellect and scientific attainments may one day prove a source of great disaster to the Theosophical Society; for, though her mode of thinking at present seems to be regulated on very unscientific principles, there is no saying when the scientific spirit may reassert itself, and then woe to theosophy.

Already even her science has proved a stumbling-block to her with some Hindus. In a paper read before the Young Men's Hindu Association of Madras Mr. P. Singaravelu Mudaliyar has discussed the question whether Mrs. Besant has a mission to the Hindus, and has answered it with a decided negative. He holds that from the Hindu point of view the very motto of the Theosophical Society—'There is no religion higher than Truth'—is irreligious. According to the Hindu religion, Mr. Singaravelu says, Faith alone is that which can save; and while the most advanced scientist and metaphysician can have Faith, Mrs. Besant has not yet experienced it.

But this is not the only way in which Mrs. Besant has failed to commend herself to Hindus. Mr. Singaravelu criticises her mission from another and altogether different standpoint. He accuses her and other theosophical leaders of failing to recognise the radical antagonism that exists between Buddhism and Hinduism. Buddhism, he says, was a blow aimed at faith, the root of religion; the founders of the Theosophical Society were avowed Buddhists; and therefore Mrs. Besant, as a follower of Madame Blavatsky, is a danger to Hinduism.

The Report of the Theosophical Society refers to the visit of the Indian delegates to the Chicago Theosophical Congress, and speaks of the 'profound attention' with which their addresses and arguments were listened to. For ourselves personally we cannot but think that the flattering way in which the conceited and in many cases ill-mannered remarks of some of the Indian delegates to the Parliament of Religions were received said little for the intelligence and discrimination of their

American audiences. It is little wonder that theosophy draws from America so large a proportion of the sinews of war. What the proportion was last year we cannot say, for the Report does not show, as previous Reports did, the income of the European and American sections.

Referring to the growth of the Society Colonel Olcott said that results were yearly proving the wisdom of dividing the Society into sections, and that but for the formation of the European and American sections the tie between Head-quarters and distant parts of the world must have been broken before now. This division has, however, given rise to a difference of opinion among the leaders of the society that may ultimately endanger its unity. Mr. Sinnett holds that after Colonel Olcott's death no successor should be elected as head of the Society all over the world, believing that control of the Presidential sort, as regards the Society as a whole, is an idea that belongs only to the infancy of such an organisation. On this subject Colonel Olcott holds an entirely different view.

SCIENTIFIC AND LITERARY JOTTINGS.

THE premature death of Dr. Heinrich R. Hertz, the brilliant young Professor of Physics at Bonn, will be felt throughout the civilised world as a severe loss. It is only five and a half years since he suddenly stepped from obscurity into the very front rank of scientific men by his discovery of electrical radiation, and even more might naturally have been expected from one who proved himself to be so wonderfully endowed alike with mathematical and experimental skill. It was in 1879, when he was assistant in the Berlin Physical Institute, that he was first led to take up this subject, his attention being directed to it by Professor von Helmholtz, who proposed to him the problem of finding by experiment some relation between electromagnetic forces and dielectric polarisation of insulators. He worked at the subject for a considerable time without much result, but some six years later, when he had now become Professor of Physics at Karlsruhe, he succeeded in determining the velocity of electrical radiation by converting the waves produced by an electric oscillator into stationary waves by reflection at a metallic wall and interference with the direct waves. From this he advanced by a most remarkable series of experiments to the discovery that electrical waves in their propagation through space obey the same laws as waves of light, being reflected, refracted, and so forth, in exactly the same way, and being, indeed, in every respect except their length, identical with them. In 1887 the first of the epoch-making papers in which he recounted his investigations appeared in *Wiedemann's Annalen*, and the others appeared at

intervals in that paper until their completion in 1890. They were republished in book form last year, and an English translation by Mr. D. E. Jones has just been issued. On the death of Clausius in 1888 Dr. Hertz succeeded to the chair of Physics at Bonn.

Mr. A. A. Michelson contributes to *Nature* a most interesting account of the apparatus he has devised for measuring lengths with the utmost possible accuracy, and of the results he has already obtained with it. The microscope has usually been employed for this purpose, but Mr. Michelson has adapted the interferential refractometer so as to obtain much greater accuracy with it. He points out that the refractometer when used as a measuring instrument does not essentially differ from the microscope. The image of a luminous point consists of a bright central disc surrounded by a series of concentric rings, which are due to diffraction. If the disc is magnified, the rings are magnified in the same proportion. There is, therefore, nothing gained in distinctness by carrying the magnification beyond the point where the rings are just large enough to be visible; but, if it were not for the inevitable loss of light, it would be advantageous for purposes of measurement to carry the magnification much further. This is what can be accomplished with the refractometer, for the interference fringes obtained with such an instrument can be increased to any extent without diminishing the intensity of light. Under the most favourable circumstances the limit of accuracy of setting of the cross-hair of a microscope on a fine ruled line is about $\frac{1}{20}$ of a micron, whereas the middle point of an interference fringe can be determined within about $\frac{1}{50}$ of the width of a fringe, which would give $\frac{1}{100}$ of a micron as the limit in the case of the refractometer. It would thus be about five times as accurate as the microscope, and a large number of trials have shown that this is an under-estimate.

Mr. Michelson was invited by the International Bureau of Weights and Measures at Sèvres to determine the length of the standard metre in terms of the length of waves of light by means of his refractometer. He has as yet made only two independent series of experiments, which give for the number of waves of red cadmium light in one metre of air at 15° C. and 760 mm. 1553163·6 and 1553164·6 respectively. The difference of these results from the mean is only half a wave length, or about one-fourth of a micron, which is about the same order of accuracy as is attainable in the comparison of two metre bars. Mr. Michelson has thus succeeded in comparing the fundamental standard of length with a natural unit which depends only on the properties of the vibrating atoms of the radiating substance, and of the ether, and is probably one of the least changeable quantities in the

material universe. "If, therefore, the metre and all its copies were lost or destroyed, they could be replaced by new ones, which would not differ from the originals more than do these among themselves. While such a simultaneous destruction is practically impossible, it is by no means sure that, notwithstanding all the elaborate precautions which have been taken to ensure permanency, there *may not be slow* molecular changes going on in all the standards." Changes of that description could not be detected except by some such method as that which Mr. Michelson has devised and carried out with such consummate experimental skill.

THIS interferential method can also be applied to the investigation of the bright lines of spectra, as Mr. Michelson has already shown in the *Philosophical Magazine.* The light from a vacuum tube containing the substance whose radiations are to be examined is formed into a spectrum from which any one radiation is separated from the rest by allowing it to pass through a narrow slit. If *it consists of different systems of* radiations each system produces its own interference fringes, with corresponding maxima of intensity which can be readily observed. About twenty radiations which give simple lines in the spectrum were examined in this way by Mr. Michelson, and the great majority were found to be highly complex. Each of the yellow sodium lines is itself a double whose components have the intensity ratio 7:10, and whose distance is about one hundredth of that between the principal components. The thallium line is a double, whose components are in the ratio 1:2, at a distance of about a fiftieth of that of the sodium lines, while each component has a small companion whose intensity is about a fifth of that of the principal lines. Of all the radiations he has examined the simplest are the red, green, and blue lines of cadmium. He found the red one to consist of a single narrow line whose intensity falls off symmetrically according to an exponential law and whose width (at the points where its intensity is reduced to half its maximum value) is only a five-hundredth part of the distance between the sodium lines. All the three give interference fringes which are clearly visible at a difference of path of 100 mm., and are admirably suited for the purpose of affording a definite and unalterable standard of length.

A RECENT mumber of the *Observatory* contains a description of the 'Adams Memorial' which has been placed in the north transept of Truro Cathedral by his Cornish friends and admirers. The following translation of the inscription is given:—"In this place, as is his due, we commemorate our own countryman John Couch Adams. Tracing his way by the sure clue of Mathematics through the boundless night of space he found the outermost of the planets. Faithfully pursuing

the paths of the Sciences with single-hearted modesty and clearness of intellect, he loved God whom he saw in the face of Christ. For him, as well as for Henry Martyn, Cornwall and Cambridge owe each other mutual debts. He died, dearly loved by all who knew him, on the 21st of January 1893, aged 72 years, 7 months, 16 days."

M. MOISSAN has found that he can readily obtain silicide of carbon by means of his electrical furnace. The very high temperature of the arc which he is able to reach in his furnace is sufficient to distil carbon. He can consequently form this interesting compound by direct synthesis by the union of vapour of carbon and vapour of silicon. He encloses a little block of silicon in a small carbon crucible of elongated form, and submits it to the heat of the furnace in the position where the highest temperature of the arc is attained. The result is that the interior of the crucible is found to be covered with almost colourless prismatic needles of carbon silicide. Another method he employs consists in heating a mixture of carbon and silicon in the proportions of their atomic weights. The crystals so obtained are then purified by boiling in a mixture of nitric and hydrofluoric acid to isolate them from excess of silicon, and after that in an oxidising mixture of nitric acid and potassium chlorate. The crystals are most frequently yellow, but are transparent if the silicon used is free from iron and the process is carried through rapidly in a closed crucible of carbon. Sometimes the crystals are blue, very similar in appearance to sapphires. Their density is 3·12, and they are so hard that the ruby is readily scratched and may be ground by means of their powder.

MR. FRANCIS PARKMAN, the most distinguished American historian of the time, died at Boston on the 9th of November. While a lad of only eighteen years of age Parkman formed the intention of writing "a continuous history of the efforts of France to occupy and control the North American Continent," and in spite of constant ill health and defective sight he succeeded in executing his plan. The first of the series of volumes in which he narrated the rise and fall of the French dominion in America, *The Conspiracy of Pontiac,* appeared in 1851. In it he portrayed "the American forest and the American Indian at the period when both received their final doom." This introductory work was followed in 1865 by *The Pioneers of France in the New World.* The concluding volume, *Wolfe and Montcalm*, appeared in 1884, and the last gap in the series was filled up by the publication in 1892 of *A Half-Century of Conflict.*

MESSRS. BLACKWOOD AND SONS announce the early publication of Captain Lugard's work on British East Africa. *The Rise of Our East*

African Empire ought not merely to be of interest as an account of recent doings in Equatorial Africa, but also to be of value as enabling the British public to estimate the real worth of the great territory that has been added to the Empire during the last few years. It is to be well supplied with illustrations from drawings and photographs and with maps.

THE first number of the *Athenæum* for this year contains an interesting review of 'English Literature in 1893'. To Miss Christina Rossetti's book of *Verses* is ascribed the first place in the poetry of the year. Miss Rossetti is, in fact, the only first-class poet who published anything in 1893, but several of the recently discovered poets, such as Mr. Gale, have added to their works without injuring their reputations. The reviewer considers the book of the year in fiction to be Mr. R. L. Stevenson's *Catriona*. Although it is now in its fifteenth thousand it cannot, however, be said to be the most popular novel of the year, for *The Heavenly Twins*, the work of an unknown novelist, has had "a larger sale than any English novel, probably, since *Robert Elsmere*." Another novel that has taken the popular fancy extraordinarily is *Dodo*, by Mr. Benson, the son of the Archbishop of Canterbury. Its success is partly to be explained by the fact that in it real people "in society" are audaciously introduced. The most remarkable novel that has appeared in English during the year is, the reviewer holds, *Under the Yoke*, a translation from the Bulgarian of Ivan Vazoff.

Passing from prose fiction to prose of the nature of essays the reviewer singles out as works of permanent value Mr. Walter Pater's *Plato and Platonism*, and Mr. Coventry Patmore's *Religio Poetæ*, the first of these works being described as the most beautiful prose book of the year. Among the other prose works considered worthy of mention are Mr. Pearson's *National Life and Character*, Mr. Gosse's *Questions at Issue*, Lady Burton's life of her husband, Sir Walter Scott's letters, edited by Mr. David Douglas, and Mr. R. E. Prothero's *Life of Stanley*.

There are several points noted by the reviewer as specially characteristic of English literature at present, one or two of which may be mentioned. He thinks that there is a distinctly new growth in the short story. Most of the best fiction now appears in that form, and along with this has come a new liberty in dealing with life. Literature too, he thinks, is beginning to be appreciated as literature, and while there is some chance of the periodic discovery of new poets becoming ridiculous, it is a more hopeful thing for literature than the indifference of the past.

THE *Academy* announces that Messrs. W. and A. K. Johnston of Edinburgh, will publish immediately a new Atlas of India, based on the most recent Government surveys, with an introduction by Sir W. W.

Hunter. It will consist of sixteen plates on the uniform scale of fifty miles to an inch, with a few insets and plans of towns. Special attention has been paid to the physical features, all rivers, canals, and lakes (together with all names referring to water), being printed in blue, and hills in brown. Towns and villages are inserted according to population, which is shown by symbols and lettering. The introduction gives general, physical, political, statistical, and historical details.

MESSRS REMINGTON AND CO. announce a volume of *Memories of the Mutiny*, by Col. F. C. Maude, V.C., and Mr. J. W. Sherer, C.S.I.

ARCHDEACON FARRAR has completed an entire revision of the text and notes of his *Life of Christ*; and the new edition will be published immediately by Messrs. Cassell and Co.

RECENT PERIODICAL LITERATURE.

THE *Contemporary Review* for January is to some extent an exceptional number, for it contains no article dealing with any of the religious questions now engaging attention. Economic questions have a more than usually large amount of space allotted to them, no less than five out of twelve articles dealing with such questions. The first place in the number is given to an article by Mr. Emerson Bainbridge on the coal-strike of 1893. Mr. Bainbridge briefly reviews the circumstances that led to this most disastrous struggle between labour and capital, and endeavours to summarise the results of the contest as it affects the owners, workmen, and the public. We need only mention the appalling fact that the cost of the strike has been estimated at no less than thirty-three millions sterling, and that the estimate takes no account of the consequential loss that will fall upon the country for the next year or two. Mr. Bainbridge says that both the coalowners and the men are hopeful that the outcome of the struggle will be the settlement of a satisfactory basis for the future regulation of wages.

This is the problem dealt with by Professor Cunningham in the second article entitled 'A Living Wage'. Professor Cunningham begins by pointing out that though the phrase 'a living wage' is made to serve as a popular cry, the advocates of this remedy for economic evils are by no means of one mind regarding the meaning they attach to it. He also points out the mistaken attitude which is taken towards political economy both by the advocates of the remedy and by their critics. The latter appeal to political economy to dismiss the project from being heard at all. They seem to think that political economy has laid down certain laws which the advocates of the living wage are trying to transgress. Some of the advocates of the living wage themselves seem to take the same view of their position; and do not hesitate to show their disregard for economic science. Professor Cunningham seeks to show that their contempt is altogether uncalled for, and that in more than one way political economy may help them to effect their purpose. In the first place, and in answer to the critics, he says that

it does not refuse to consider the case. The laws of political economy are generalisations from experience, and they enable us to forecast what will happen in the future under conditions similar to those which have obtained in the past ; but they do not tell us what ought to occur in the future, nor do they approve or condemn what is yet untried. The advocates of a living wage have therefore nothing to fear from political economy, and they are bound to rely on it if they argue on rational grounds, and not merely from sentiment or baseless expectations. But further, political economy may be of service to the advocates of a living wage by furnishing them with terminology in which to express their demand. Not only will it help to define the meaning of a living wage, but it will also throw light on the question as to how far the difficulty of giving a definition that shall be both general and precise renders it impracticable to attempt to fix the particular living wage in each of several different trades. Professor Cunningham illustrates this by noticing some of the considerations that must be attended to before a really precise notion as to what constitutes a living wage, can be arrived at.

Having stated the meaning of the demand made by those who plead for a living wage, Professor Cunningham passes on to consider the results that may fairly be expected from the adoption of the principle. He first points out that it will not give immunity from periods of bad trade and times of privation and suffering. But, he says, it will tend towards industrial stability and in this way limit the inevitable privation. He gives illustrations of how it will do so, and then goes on to show that the scheme of a living wage is really practicable. It has historic sanction, and besides, says Professor Cunningham, it is in complete accordance with Christian teaching on economic subjects. It recognises that the labourer is worthy of his hire, and demands that he shall get a sufficient reward for work done and for that alone. We may mention that Professor Cunningham has no faith in the principle, so often asserted, that labour ought to share in the profits of capital. To him this principle seems economically unwise and morally unsound.

'The Revival of Farming', by Mr. Harold E. Moore, is a very interesting article to those who have some practical acquaintance with the subject as well as to all who are anxious to see in England a return of population to the land. It has a lesson, too, for India, since an improved system of cultivation, in which Mr. Moore rests considerable hope for the future of English agriculture, is what this country will more and more have to depend on for the support of its rapidly increasing population. A very noticeable feature of Mr. Moore's article is that it indicates a way by which the number of small holdings may be increased and profitably worked. The elimination of such has been one of the most discouraging features of English agriculture during the last quarter of a century.

'The Drift to Socialism', by Mr. A. Dunn-Gardner, is a protest against a tendency very noticeable at the present time—the tendency towards the provision of work for all by local bodies or the State. If the principle of finding work for all were admitted, public feeling would demand that a minimum wage be fixed. This, as experience shows, would be considerably in excess of the market price of unskilled labour, and the result would be that the unskilled and the incapable would flock into the public works. But since the cost of production of commodities cannot be indefinitely raised without diminishing the demand for them, unskilled labour would soon have to be superseded by new machinery managed by a few skilled workmen. Thus the unskilled labourer would be left permanently on the hands of the public, unless he chose to improve himself, which he would be unlikely to do when he would be assured of a sufficient maintenance.

Mr. W. A. Hunter writes on 'The Superannuation of Elementary Teachers'. In 1892, Mr. Hunter says, a Select Committee of the House of Commons unanimously recommended a state-aided scheme of pensions

for teachers in elementary schools. This recommendation, as he points out, involves a considerable departure from established usage, and would throw a very large burden on the taxpayer. Besides, seeing that teachers are on the whole a well-paid class of workers, it would be unfair to ask people less well off to give a portion of their hard-earned money to provide pensions for people better paid than themselves. And further, the establishment of pensions for particular classes would not help but would rather hinder the provision of pensions for workers generally. For these reasons Mr. Hunter looks upon the recommendations of the Committee as being for the present impracticable. He would, however, welcome a national scheme of pensions for teachers based on the payment of premiums by the teachers themselves. One very striking fact brought out by Mr. Hunter is the immense superiority of the position which the teaching profession occupies in Scotland over that which it occupies in England.

In July of last year representatives of writers in the English language from America, Great Britain, and the Colonies, assembled at Chicago for the purpose of holding a Literary Congress. Mr. Walter Besant, who took a prominent part in this Congress, contributes to the present number of the *Contemporary* a very interesting paper on the subject of 'Literary Conferences'. He calls attention to the fact that scientific men have long recognised the usefulness of congresses for the advancement of science, and asks why it is that literary men and women are alone among mankind hostile to common action. He thinks an answer to this question would not be complimentary to the literary profession. It would show authors as jealous of one another, timid, distrustful of their powers and of their popularity, and far too dependent on their publishers. Mr. Besant gives an account of what was done at the Congress in Chicago, and seeks to indicate what would be the work of such a Congress were it decided to hold one in England. His only fear with regard to such a congress is that when British authors meet for open discussion a few of them are likely to come far short of the example of fine courtesy and good manners set by their American brethren.

Dr. A. R. Wallace gives his idea of 'How to Preserve the House of Lords'. He is of opinion that any fundamental reform of the British Constitution should proceed on the lines of evolution rather than of revolution; and instead of abolishing the House of Lords, as many Radicals would do, he says we must modify, reform, and elevate it. He thinks that it is essential to the successful carrying out of any such great reform that it should be initiated in the House of Lords itself, and be simply accepted or rejected in the House of Commons. The two great anomalies in the present House of Lords are in Dr. Wallace's opinion its hereditary character and the presence in it of the bishops of the Church of England. He would therefore in the first place abolish the hereditary right to legislate and exclude the bishops, as such, from any share in law-making. He would for the present allow the hereditary succession to the peerage to continue, though he would discontinue the creation of new hereditary peerages. He would limit the number of members in the House to about two hundred, but he would extend the range of choice to knights and baronets. He advocates a kind of territorial representation. Each county would elect two members, and the constituency in each case would consist of the County, District, Town, and Parish Councils.

The Rev. H.R. Haweis contributes a very sympathetic account of the Mormons, with a brief sketch of the career of Joseph Smith, the Mormon prophet and founder of Mormonism. Mr. Augustine Birrell has a very readable article on Wolf Tone, and Mr. H. A. Glass writes on 'The Gospel State Church of the Commonwealth.' Dr. H. Geffcken discusses 'The Future of Maritime War', and Mr. Karl Blind traces 'The Rise and Development of Anarchism'.

In spite of several interesting articles the *Nineteenth Century* for January is somewhat heavy. It opens

with some reminiscences of 'Professor Tyndall' by the Right Hon. Professor Huxley. These reminiscences do not aim at giving a short biography of Tyndall, nor are they even an attempt to estimate the value of the work he did. They are simply a brief record of a friendship that lasted long and was so very close that, as Professor Huxley says, it "had the effect of associating us in the public mind, as if we formed a kind of firm; with results that were sometimes inconvenient and sometimes ludicrous." Professor Huxley's object in writing this short article was "to illustrate and emphasise the fact that, in Tyndall, we have all lost a man of rare and strong individuality," and on his own account "to utter a few parting words of affection for the man of pure and high aims, whom I am the better for having known."

Lord Egerton of Tatton gives an interesting account of that great engineering work just completed—'The Manchester Ship Canal'. It is impossible to summarise the history and the statistics of this gigantic undertaking that has made Manchester a port. The natural difficulties were largely increased by the opposition of interested parties, but in spite of them all and in spite of all the prophecies of failure that were freely made, the work has been completed and ships have sailed from the Mersey into Manchester. The undertaking will ultimately cost £15,000,000, but Lord Egerton believes that in spite of the enormous amount of capital that has been expended upon it the canal will pay, and brings forward many statistics in support of his contention. His article is illustrated by a chart which helps one to understand the many difficulties that had to be encountered in the construction of the Canal.

Under the title 'The Scramble for Gold' articles are contributed by Sir Julius Vogel and Mr. J. P. Heseltine, that deal with the present position of England on the currency question. Both writers admit that a gold standard and a gold currency would be best for all nations if they could be obtained, but they point out that that is not possible, and are therefore in favour of bimetallism. So long as Great Britain alone had a gold standard and the Latin Union kept the relative value of gold and silver comparatively steady, there were no great objections to the single standard, but now that all countries are "scrambling" for gold the outlook is becoming very serious. It is computed that beyond the amount required for the arts and for replacing depreciated coin there is but little more than five millions of gold produced annually for the currency purposes of the whole world. Our vast credit system is built up on a basis of metallic money, and with the competition there now is for gold it is impossible for the United Kingdom to go on developing its business. Recent Indian currency legislation is the final blow, for, Sir Julius Vogel holds, it binds the United Kingdom to a guarantee of gold of undefined extent.

'The New Winter-Land', of which Mr. William Sharp writes, is French North Africa—Algeria and Tunisia. This article should be very useful to those delicate persons who fly from the English winter to the shores of the Mediterranean. Mr. Sharp states the advantages and the drawbacks of each of the chief winter resorts, describes the scenery that surrounds them, and gives intending travellers hints as to the best routes for going to them.

The Rev. Dr. L. H. Mills, whose name is known in connexion with the translation of 'The Sacred Books of the East', has an interesting article on 'Zoroaster and the Bible'. He endeavours to show the influence of Zoroastrianism upon Judaism. He argues that certain doctrines are found much more clearly in the Jewish writings after the return of the exiles from Babylon where they could not have failed to be exposed to Persian influences. Writing as an orthodox Christian he very properly holds that the exertion of such influence is not in the least incompatible with divine revelation and inspiration, and he protests against the idea that doctrines "in order to be regarded as of inspired character need to have been original with Christians and

Jews." The chief doctrine of later Judaism in which he traces Persian influence is that of the immortality of the soul. As all careful readers of the Bible know, this doctrine hardly appears in the Scriptures before the exile, while among the Persians it was one of the chief tenets of faith. The Sadducees were not a heretical sect, but were the old orthodox conservatives, who opposed the new doctrines learned by the people from their Persian masters. The leaders of the popular faith were the Pharisees, and Dr. Mills contends that this name does not mean dividers but is simply Farsee, that is, Persian, or, as we now call it, Parsee.

'Sanitary Insurance: a Scheme' is a proposal by Dr. G. W. Steeves for the establishment of associations which would secure better sanitation than is at present found even in English towns. Much has already been done in the way of improving sanitary conditions in towns in Great Britain, but one does not need to read the typical examples cited by Dr. Steeves to know that thousands of deaths occur annually that are, humanly speaking, preventible. The chief functions of Dr. Steeves's associations would be examining into the sanitary conditions of buildings; the issuing of certificates respecting the sanitary condition of houses; providing means by which houses might be kept in a clean and wholesome state; and the insurance of buildings against a defective sanitary condition.

The Right Hon. the Earl of Dundonald puts in a plea for 'The Protection of Surnames'. Urging that it is a shame that the law should protect trade names most scrupulously while it does not prevent a man from assuming without any right the names of the greatest heroes of the country, he also contends that the present lax state of the law with regard to the adoption of surnames increases the facilities of escape for criminals who are constantly changing their names and assuming new aliases. One of Lord Dundonald's illustrations explains incidentally why a well-known and unsavoury insect is sometimes called a Norfolk Howard.

'Chats with Jane Clermont' is concluded in this number by Mr. Graham, who promises much interesting information about Shelley and Byron in the year 1909. The Rev. Dr. Jessop, in 'A Word for our Cathedral System', replies as a disinterested outsider to some strictures on the cathedral system that appeared in the November number from the pen of Mr. Dickson. In 'The Revolt of the Daughters' Mrs. Crackanthorpe describes the friction that exists between mother and daughters in many households in London society. Mr. Arthur Silva White explains the advantages of 'Chartered Government in Africa', pointing out how such Chartered Companies as the Royal Niger Company and the East and South African Companies can advance into regions where a responsible European power could not imperil its dignity for fear of a repulse. Prince Kropotkin contributes another of his accounts of 'Recent Science', dealing this time chiefly with the glacial theory. 'Chinese Poetry in English Verse' is the title of an article by Mr. H. A. Giles, in which he tries to introduce the English reader to Chinese poetry and succeeds in writing some pretty verses in translation. The Review closes with another contribution to the history of Charles the Twelfth from the pen of his successor, the King of Sweden and Norway—'Charles the Twelfth and the Campaign of 1712-13'.

THE *Fortnightly* opens with an anonymous article on 'The Ireland of To-morrow'. The 'to-morrow' referred to is the time when Ireland will be possessed of some form of Home Rule, a time which the writer argues is not far distant. Freshness and a thoroughly Irish ability to leap over difficulties mark an article which is very pleasant reading. The gist of it is that England has imposed upon such a typical Celtic race as the Irish Teutonic methods of government altogether unsuited to the inhabitants of the Green Isle. The first thing, then, that must be done when a Parliament sits in College Green is to abolish this foreign policy and once more revert to the customs which dominated the barbarous Celt. In the first

place the English theory of every man for himself must be cast aside and the national system revived. The landlord of a hundred years ago must be brought back, who, although he had no regular method of raising rent and wrested whatever he chose from his people when the whim suited him, was yet, according to our writer, regarded with feelings of love by his tenants. The Ireland of to-morrow, therefore, is one in which rack-renting may be freely recognised as the badge of the beloved landlord. As a corollary of this all burden of responsibility in ruling must be taken from the shoulder of the individual and rest entirely on the few who are willing to assume it. Railways must become the property of the State, and education must be in the hands of fatherly officials. Who are the men, then, who will elevate Ireland from the depths into which England has plunged her? They are such as Mr. Healy and Mr. Warrington. They are to show us that "omelettes are not made without breaking eggs." We prefer to remain without the omelette.

In a style which tingles with delicacy of touch and the keenest literary discernment, Mr. Coventry Patmore introduces us to a new poet—Francis Thompson. His limitations are said to be an insufficient mastery of the more distinctly feminine element of poetry—such as taste and emotional music. But, though lacking in these, he has that profundity of thought and that strong muscular grasp which wrestle with the deepest problems. His delight is in things spiritual, and on these high heights of religious elevation he loves to dwell. He is, indeed, says Mr. Patmore, a Titan.

Creston's article on 'Football' is very opportune. Time was, he assures us, when this royal game was played for the amusement and exercise it gave. But now except in our schools and colleges and a few other places, all this is a thing of the past. In the north of England it is "but the vastest and the shoddiest of money-making concerns." This change has been brought about by professionalism, innocent enough looking in its beginning, but most pernicious in its full growth. From the age of 18 to 28 men can now earn a livelihood as professional players of £3 a week during winter, and £2 a week during summer. Even neglecting for a moment the evil effect of this on the game, two serious matters are at once apparent. The idle apprentice who spends his time in the sport is not wasting his opportunities but paving the way for a considerable income. Again, what is to become of those who at the age of 30 have to be paid off to give way to younger men? Their best energy is gone and they have learned no trade. What was once undertaken as a healthy enjoyment has been degraded to a question of the highest offerer. *Esprit de corps* is replaced by the most degraded grabbing. Along with the payment of the team had to go the gate money of the spectators, and they, by their partisan shouts, tend to encourage successful rather than scientific play. It is certainly the wish of all true lovers of the game to see once more the field filled by those who play for honest enjoyment, and not for sordid salaries.

Dr. Thin writes admirably on the Report of the Leprosy Commission in India, and combats, with what seems pretty convincing evidence, the conclusions at which the Commissioners have arrived. Their theory is that leprosy may be regarded as not contagious. India is so charged with the bacillus that any one who has the pre-disposition must sooner or later come into contact with it, and so acquire the disease. Each case, therefore, arises *de novo*. This opinion is opposed by a record of cases in which the application of the method of difference seems to point entirely to contagion as their cause. In all these it is the person who has slept with or been in constant intimacy with the infected patient who alone has contracted the disease. Two other points are worthy of notice. Heredity has nothing to do with leprosy, but only close contact. Children of lepers separated from their parents in infancy remain free from the taint. Again, it is not due to any unknown conditions of climate. Dr. Hansen, of Bergen, has found that it is due to a minute vegetable growth which feeds upon

the tissues and finally destroys its victim. This organism has been found only in the human body.

Mr. Bowring's article on 'The French in India' is but a *résumé* of Colonel Malleson's recent book of the same name. But the individual Frenchmen who endeavoured to found their country's supremacy in the East are clearly limned and judiciously appraised. The great intellectual Dupleix receives his full meed of honour and is not so summarily dismissed as is the custom. It also becomes evident that the failure of the French ascendancy is due not to the lack of able men, but rather to the apathy and neglect of the Home Government.

Captain Gambier gives us a very entertaining description of the voyage of a poor Dieppe sailor—Jean Cousin by name—who discovered the Amazon four years before Columbus set out, a man who has by a series of deliberate conspiracies been deprived of that glory which is truly his, but which history is now justly rewarding him with again.

Mr. E. B. Lanin earnestly urges England to join the Triple Alliance and so avoid a great danger which is certainly impending. Dr. Buchner in 'The Origin of Mankind' adds nothing fresh to our knowledge of primitive man, and only starts the well-known objections. Mr. Bourchier contributes an appreciative article on Prince Alexander of Battenberg, and Miss Bulley gives a most instructive digest of the report presented by four ladies appointed by Government to enquire into the employment of women. Professor Judd tells us of the wonderful things done in the sea by the tiny and insignificant marine organisms.

THE January number of the *New Review* is the first of a new series. With this number there is issued a special announcement to the effect that it is proposed to widen the scope of this Review and in every way to modernise it. For one thing it will, without competing with any illustrated organ in existence, make use of such pictorial assistance to the text as may be likely to prove attractive. The general get-up will be improved, and in order to facilitate the reading of the magazine for those who are travelling the edges will be cut. Every important event of the month will be dealt with at greater or less length, so that a volume of the Review will present, on its completion, a sort of annual cyclopædia. The most modern methods of increasing the circulation are to be adopted, and special inducements are held out to any person who can procure six or twelve new subscribers.

The number before us certainly possesses several new features. Two of the articles are accompanied with illustrations. The first of these, entitled 'The New Museum and the Sidon Sarcophagi', is a continuation of Professor Max Müller's description of his recent visit to Constantinople. Among the sights of Constantinople which have but lately become accessible, and are therefore hardly known to the public at large, the most important, says Professor Max Müller, is the new Museum of Antiquities. About the marvellous treasures of this Museum even the guide-books say little as yet, and many visitors leave Constantinople without having heard of them. Professor Max Müller describes briefly the efforts that have been made by Turkish officials to collect and house the art treasures of which the Turkish soil is a perfect mine. Thanks to the perseverance of Hamdy Bey and to the enlightened and generous support of the present Sultan, Constantinople now possesses a Museum which every Turk ought to be proud of. Even now, says Professor Max Müller, there is no collection of sarcophagi or funeral monuments in the world that can rival the collection in this Museum, and there is every prospect of a large increase to it. In the present article he describes a few of the more important sarcophagi recently found in the neighbourhood of Sidon. The illustrations show that they are indeed very perfect specimens of ancient art.

In the other illustrated article Mr. Walter Crane records 'Some Impressions of America'. He does not seem to have been very favourably impressed with American life and the

constitution of American society, and he thinks that American railway travelling beats the record for physical discomfort; but he found a good deal to interest him and to admire during his stay of nine months. The Falls of Niagara proved to be fully equal to their reputation, though the country in the immediate vicinity was not in any way striking. He was charmed, too, with the rich autumn colouring of the American woods. Unfortunately for his readers the resources even of modern pictorial art are unequal to the task of reproducing this feature of American scenery.

'The Preaching of Christ and the Practice of His Churches' is a paper made up of extracts from a forthcoming work by count Lyof Tolstoi. The first part deals chiefly with the criticisms passed upon the book written by Count Tolstoi in 1884 under the title, *What I Believe*. In this book Count Tolstoi affirmed his belief in Christ's teaching, and in doing so explained why he does not believe but considers as mistaken the Church's doctrine, which is usually called Christianity. Among the many points in which the Church's doctrine falls short of the doctrine of Christ he pointed out as the principal one the absence of any commandment of non-resistance to evil by force. He asked for an answer to the question, Did Christ really demand from His disciples that they should carry out what He taught them in the Sermon on the Mount? But although much was said about his book and about his having incorrectly interpreted various passages of the Gospel, not a word was said in answer to this, which he regards as for every Christian the most essential question in life. After discussing what has been said on this question both in past times and by way of criticism of his book, Count Tolstoi goes on to explain how in his opinion the Church has come to misunderstand the teaching of Christ, and to show how far the constitution of society as sanctioned by the Church contravenes that teaching. He says many things that are very deserving of attention, but it seems to us that he falls into an error very similar to the error into which the Church has fallen. Like the Church he seems to go too much on the principle that every man is constituted exactly in the same way as every other man; and like the Church, also, he seems too much inclined to regard those passages of Scripture which in his view embody the teaching of Christ as co-extensive with revelation.

Mr. P. Chalmers Mitchell contributes a very fair and discriminating account of the life and work of the late Professor Tyndall. He points out that Tyndall's actual scientific work has left little impression on science. Tyndall has founded no school, nor has he stimulated any great bulk of original research. Yet he attained what Mr. Chalmers Mitchell calls a gigantic reputation. What was the secret of this reputation? Mr. Chalmers Mitchell names among other things his intellectual vigour, his training, his great capacity for work, his personal charm, his gift of golden speech, and his impatient dogmatism, which led him so much into controversy. The circumstances of his time were peculiarly favourable to the making of a reputation such as his was, and his greatness was undoubtedly of the kind characterised by Mr. Chalmers Mitchell as being as much a product of environment as of intrinsic force. Mr. Chalmers Mitchell discusses the question as to whether Tyndall was a materialist or no, and thinks that it may be laid down decisively that he was not a materialist in the metaphysical sense. In the common sense of the word, however, he holds that Tyndall was a materialist.

Among the other articles are 'Anarchists: Their Methods and Organisation'; 'The Future of Humour', by Mr. H. D. Traill; 'Is our Life-Boat System Effectual?', by Mr. E. H. Bayley; and 'Disestablishment in England', by Mr. Augustine Birrell. The Review will in future contain every month a short story, which is to be selected without regard to any previously gained reputation of the author. The present number concludes with such a story.